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INDICES TO DIATESSARICA WITH A SPECIMEN OF RESEARCH

BY

EDWIN A. ABBOTT

"The Saviour cast into the soul 'a tree that maketh sweet,' whereby He wrought in us love of toil instead of hate of toil. For He knew, as being Creator, that nothing that IS can ever be compassed unless we have a constraining love of it."

Philo i. 255

(on the Waters of Marah).

"So the men toiled away. And the water, exercised by the continuous strokes and thus purified, was at last drinkable."

Josephus Ant. iii. 1. 2

(on the Waters of Marah).

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1907

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TO
ORIGEN

PREEMINENT AMONG CHRISTIAN WRITERS
FOR THAT "CONSTRAINING LOVE"
WHICH "SWEETENS" THE TOIL FOR TRUTH
AND WITHOUT WHICH
"NOTHING THAT IS
CAN EVER BE COMPASSED"

PREFACE

THESE Indices are published in the belief that they may be of use to a student of the Gospels in ascertaining the truth that lies beneath their often divergent accounts. As they have been composed not by me but by the coadjutor to whom the Johannine Vocabulary and the Johannine Grammar were dedicated I have no scruple in expressing my confidence that they will be found generally accurate. But we shall both of us be grateful for corrections.

Although subsequent study has led me to modify some of the detailed suggestions in the earlier volumes of *Diatessarica*, my conviction is deepened that the facts on which those suggestions were based will be found of use even to those who differ most from my conclusions.

In fulfilment of a promise made in a previous work (*Notes on New Testament Criticism*, p. xvi) to add a few words about Josephus' version of the Sweetening of the Waters of Marah, I began an investigation into the whole of the story. It proved much more complicated than I had anticipated. But it was also much longer, so that I have not been able to publish it in full. However, I have printed the greater part of it in the pages prefixed to the Indices, as a specimen of research shewing how the Indices might be employed.

Some students of the New Testament may be disposed to put aside such a research as having no sort of utility for them. I think they would be wrong. The stories of water-finding in the exodus of the Hebrews from the bondage of Egypt, stamped anew on the hearts of their descendants the Jews, during the weary return across the desert from the captivity in Babylon, seem to me to have left a permanent impression on their pre-exilic writings (as revised), on their post-exilic writings (as composed), and on all their subsequent traditions. Hence they could not fail to influence all Jews in the first century—of whom our Lord was one.

We shall much better understand the Church as conceived by Christ and the needs and methods of developing the Church as it is into the Church as it ought to be, if we can more clearly realise than at present the continuous passage from the truths and illusions of the Synagogue to the illusions and truths of the Church.

EDWIN A. ABBOTT.

WELLSIDE, WELL WALK,
HAMPSTEAD.

24 Oct. 1907.

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A SPECIMEN OF RESEARCH

§ 1. *Water-finding in the Wilderness*

THE Preface to *Notes on New Testament Criticism* (p. xvi) referred in a footnote to some details in Josephus' version of the Sweetening of the Waters of Marah which is said to have occurred just after the passage of the Red Sea. During the revision of the proof-sheets of that work, an examination of Josephus, Philo, and the Targums, revealed curious variations in the different accounts of this miracle. Taken all together they seemed to furnish a suitable illustration of the way in which the following Indices may be made useful, shewing how divergent traditions may issue from initial metaphor and obscurity.

Further study shewed that Josephus appeared to have included in his narrative some details taken from the Song of the Well, which, though placed in Numbers at the termination of the Wanderings, is connected, according to one reading of the text (and that a reading followed by Onkelos) with the Red Sea¹. It seemed that Josephus might have recognised the same connection.

The Song of the Well is introduced with these words (Numb. xxi. 16) "From thence [they came] to Well [*i.e.* a place called Well, or, in Hebrew, Beer]. That is the well whereof the Lord said unto Moses 'Gather the people together and I will give them water.'" This seems to refer us back to Numbers xx. 8, where Moses receives a command from God, "Take the rod and assemble the congregation...

¹ See below, p. xxviii.

and thou shalt bring forth to them water out of the rock." But this occurs at Kadesh, not at Well or Beer. Moreover the Song of the Well says "The well which the princes digged with the sceptre and with their staves," and does not mention the name of Moses¹. The well at Kadesh is clearly the result of a miracle. The well at Well does not appear to be regarded as miraculous. The people say to it "Spring up, O well!" But that is not a prayer for a miracle. It is a poetic appeal to the well to come forth from the earth in response to the "digging" of the "princes" and in obedience to what we call laws of Nature and the Hebrews called the will of the Lord. In the Benedicite, we read, "O ye wells, bless ye the Lord: praise him and magnify him for ever." So, in Numbers, "Spring up, O well," is really a prayer for a natural blessing, as one might say, "Grow, ye green things upon the earth."

This leads us on from the miracle of Marah to the whole question of the miracles of water in the Pentateuch which have left their stamp upon the Pauline Epistles in the well-known sentence "They drank of a spiritual rock that followed them: and the rock was Christ." It will be shewn below that many Jewish traditions speak as though a real and literal rock, or fountain, followed Israel through the desert. What were the facts that originated such traditions?

Beside the miracle at Kadesh in Numbers, there is a somewhat similar one at Rephidim in Exodus (xvii. 1-7). The differences between the two would need to be discussed if the whole subject had to be thoroughly investigated. Here it must suffice to say that Josephus appears to combine the two in one, omitting the misdemeanour of Moses which is peculiar to the narrative in Numbers.

This omission on the part of Josephus may naturally prepossess his readers against all his evidence. If he is

¹ The marg. however substitutes "By [order of] the *lawgiver*" for "with the sceptre."

unscrupulous enough to omit what might discredit the great lawgiver, would he scruple (they may ask) to invent what might be to his credit? or to exaggerate what he regards as a miracle? or to invent facts so as to rationalise what he regards as non-miraculous?

Such a prepossession against the historian is natural and may fairly be called logical; but so far as concerns the present investigation, I believe it is not justified by evidence. Josephus, while here and elsewhere unscrupulously omitting discreditable (or what might seem discreditable) facts, and while occasionally exaggerating, does not appear to invent important details. He has indeed additions, but they do not appear to be his inventions.

At all events, a few of his details seem demonstrably explicable from his peculiar interpretations of Scripture. And the general result of the whole investigation will tend (I think) to shew that verbal similarities and obscurities and the confusion of metaphor with fact have played a large part in developing the poetic literature of the Water-finding of Israel in the Wilderness, and the later legends of the Wandering Well.

It may possibly appear that Josephus' curious hypothesis that the children of Israel were to "draw off" water at Marah in order to make the rest "drinkable," may throw some light on the "drawing" of water at Cana of Galilee. In any case the doctrine of the Fourth Gospel about the Well and the Living Water, and the doctrine of the Epistles about the Rock, will come home to us more forcibly when we have learned to approximate to the position of a Jew with whom it was an axiom that whenever Water was mentioned, the Law was intended¹, and that the Rock of Israel was Jehovah.

¹ Comp. *Baba Kamma* 82 a " (Exod. xv. 22) 'And they travelled three days in the wilderness and found no water.' The Haggadists (דורשי רישומות, see Levy iv. 474 a) explained this, 'Water means nothing but the Law, according as it is said (Is. lv. 1) *Come all ye that thirst etc.*'"

§ 2. *Marah in the Hebrew narrative*

Proceeding to quote the narratives of Marah in their chronological order, we find that in the Hebrew the central and most remarkable point is a peculiar phrase correctly rendered by the Vulgate "*docebat lignum*" indicating that Jehovah "*taught Moses a tree.*" Our Revised Version translates it "shewed him a tree" as follows:—

Exod. xv. 25—6 (R. V.) "And he cried unto the Lord; and the Lord *shewed him a tree*, and he cast it into the waters, and the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them; and he said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee which I have put upon the Egyptians: for I am the Lord that healeth thee."

(1) The Heb. rendered by R.V. "shewed him a tree" is a rare construction of the accus. of person and thing. The verb means "taught" much more frequently than "shewed."¹ The causative *horah*, "taught," corresponds to the noun *torah*, "teaching" (found in New Heb. also as *horiakh*), which we commonly render "Law." Etheridge renders Onkelos' version of this phrase "instructed him [in the properties of] a tree."

(2) The verb also means "*cast*," and we shall find that Josephus, while omitting the fact that God "*shewed*" Moses

¹ Gesen. 435 *a* gives the double accus., with the verb in this sense, only in Exod. xv. 25, Ps. xlv. 5, Job vi. 24. Gesen. also indicates the frequency of its application to "the authoritative *direction* (v. תּוֹרָה) given by priests on matters of ceremonial observance." Comp. in New Heb. הוֹרִיָּה (Levy i. 460) "das Lehren...bes. in ritueller Beziehung.... Morija (Gen. xxii. 2) heisst deshalb dieser Berg weil von da die Belehrung (הוֹרִיָּה) für die Welt ausging."

the tree, inserts the statement that something was "cast at the feet [of Moses]".

§ 3. *Marah according to Ben Sira*

It will be observed above that the miracle of Marah is connected with a mention of healing, "I am the Lord that *healeth* thee." "Healing" is also applied to water in 2 K. ii. 21—2 "I have *healed* these waters...the waters were *healed*," and also thrice in Ezekiel xlvii. 8—11.

Ben Sira alleges the miracle of Marah to illustrate the respect due to a physician or healer, xxxviii. 1 foll. "From God becometh wise (יחכם) a healer (רופא)... God bringeth out medicines from the earth.... *Was not water made sweet with a tree* (or, *with wood*) (בעץ) to cause every man to know his power (כח) (marg. *their power*, כוחם)? And he gave men understanding, to glory (התפאר) in his might (marg. *their might*)...by them (בהם) doth the healer (רופא) assuage pain (LXX his pain, ἐν αὐτοῖς ἐθεράπευσεν κ. ἤρεν τὸν πόνον αὐτοῦ, where the sense requires the v.r. αὐτῶν, their pain)."

The Hebrew of Exod. xv. 25 made the "shewing" of the "tree" parallel to the "appointing" of a "statute," חק. Ben Sira is perhaps playing on the assonance of the words חק "statute," חכם "wise," כח "strength," when he speaks of men as becoming "wise (חכם)" and knowing "power" (where it may be noted that the marginal כוחם "their power," if written, as it legitimately might be, כחם, would easily—by a transposition paralleled below—become חכם "wise")². The Cambridge editors also (p. xlv. n.) call attention to a possible assonance in התפאר and רופא, the "*glorying*" of men in the "*healing*" of God.

¹ Trommius, under דר, gives βάλλω (3), κατατοξεύω (4), ρίπτω (the word used by Josephus, s. p. xxi) (1), προβάλλω (1), ἀκοντίζω (3), τοξεύω (8), etc.; meaning "teach," it is διδάσκει (7), νομοθετέω (7), etc.

² Comp. Prov. xx. 29 "their strength," כחם, LXX σοφία, i.e. חכמה; ib. xxxi. 5 "the law," מוסר, LXX σοφία.

§ 4. *Marah according to Philo*

Ben Sira above regards the healing of the waters in Marah as illustrating the physician's healing of πόνος or "*pain*," using the word in its recognised Greek medical sense, as applied to "pain" in the head, breast etc. implying disease.

But the Greeks also use πόνος in a good sense to mean voluntary toil, as in the phrase οἱ γὰρ πόνοι ὄψον τοῖς ἀγαθοῖς, and in connection with γυμνάσια, "exercises¹." We shall find that both Philo and Josephus use πόνος or πονέω in conjunction with the miracle, and in a good sense. There is no mention of "pain" in the Hebrew, or of πόνος in the LXX. It is perhaps not surprising that Josephus should have followed Philo in drawing this moral. But it is curious that Ben Sira should also have connected πόνος with this miracle—yet in quite a different way.

According to Philo, that kind of πόνος which is the enemy of careless ease is the first and greatest good, the beginning—appointed for men by God—of every good and virtue². When Israel—journeying from Egypt, the region of the flesh—came to the bitter waters of Marah, then the road to virtue, which seemed steep and hard at first, was "made a highway³" by God, who "changed to sweetness the bitterness of πόνος." Associating himself with his people, "We had

¹ Xen. *Cyrop.* vii. 5. 80. Plato *Legg.* i. p. 646 C γυμνάσια καὶ πόνοους. Steph. *Thes.* gives other instances of this connection.

² Philo i. 168 ἔστι δὲ ὁ ῥαστώνης ἐχθρὸς πόνος, πρῶτον καὶ μέγιστον ἀγαθόν, προσφερόμενος τὸν ἀκήρυκτον πρὸς ἡδονὴν πόλεμον. Ἀρχὴν γάρ, εἰ δεῖ τὸ ἀληθὲς εἰπεῖν, παντὸς ἀγαθοῦ καὶ ἀρετῆς πάσης ὁ θεὸς ἀνέδειξεν ἀνθρώποις πόνον, οὗ χωρὶς τῶν καλῶν παρὰ τῷ θνητῷ γένει συνιστάμενον οὐδὲν εὐρήσεις. Πόνος is as essential as food, comp. i. 169 δοκεῖ γάρ μοι πόνος τὴν αὐτὴν προσφέρεισθαι δύναμιν τροφῇ.

³ Philo i. 255. Comp. Ps. lxxxiv. 5—6 "Blessed is the man whose strength is in thee; in whose heart are the highways [to Zion]. Passing through the valley of weeping they make it a place of springs; yea, the early rain covereth it with blessings." Instead of "early rain," LXX has ὁ νομοθετῶν, "lawgiver"; מורה means both.

become estranged," says Philo, "from πόνος, as being altogether bitter. We were purposing to return in haste to the licentious life of Egypt, had not the Saviour quickly taken pity and cast into our soul, as a sweetening influence, (Exod. xv. 25) 'a tree' that 'maketh sweet,' whereby He wrought in us *love of πόνος* (φιλοπονία) instead of *hate of πόνος* (μισοπονία). For He knew, as being Creator, that nothing that IS can ever be compassed without a constraining love of it¹."

Elsewhere Philo tells us what it is that creates this "constraining love." Beginning with an obscure allusion to "*shewing*," he soon explains that he is thinking of the "tree" that was "*shewn*" to Moses: "Now that which is '*shewn*'² from time to time, that which is worthy to be seen and to be gazed on and to be passionately loved is the Perfect Good. This, too, can naturally change and 'sweeten' the 'bitternesses' of the soul.... For it is said that 'The Lord *shewed* him a tree and cast it into the water' [that is, into] the confused, fluid, and embittered mind.... Now this tree promises not only food but also immortality. For [the Scripture] says that in the midst of Paradise there grows the Tree of Life, namely, Goodness.... To Goodness has been allotted the midmost and noblest portion of the soul. And he that seeth is the Wise."

¹ Philo i. 255—6 σφοδρὸς ἔρως, lit. "a vehement and passionate love." I have ventured to render it "constraining love," in order to bring out a parallelism of thought between Philo and Christian writers, although Philo's words differ from those of 2 Cor. v. 14 "the love of Christ constraineth us," ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς. Philo also calls this feeling *φιλία*, and *σύντηξις πρὸς τὸ ποθοῦμενον*. Comp. i. 542—3 (which includes the story of Marah) ψυχῆς δὲ ἐορτὴ ζῆλος, ὁ τῶν ἀρίστων... πόνος.... Toil, he says, is not enough, there must be *toil* with *sweetening*, λέγει γὰρ "ἐγλυκάνθη τὸ ὕδωρ." Ὁ γλυκὺς δὲ κ. ἡδὺς πόνος ἐτέρῳ ὀνόματι φιλοπονία καλεῖται. Τὸ γὰρ ἐν πόνῳ γλυκὺ ἔρως ἐστὶ κ. πόθος κ. ζῆλος κ. *φιλία* τοῦ καλοῦ.

² i. 441 τὸ μὲν οὖν δεικνύμενον, an allusion to the following ἐδειξεν. It means "what is '*daily shewn*' to us still by God in His present revelations as it was *shewn* to Moses (Exod. xv. 25) in days past."

This really, though not verbally, agrees with Origen, who says, "What then is that 'tree' (lignum *i.e.* ξύλον) which the Lord 'shewed' to Moses? Solomon teaches us, when he says of wisdom that it is (Prov. iii. 18) 'a tree of life to those that embrace it¹.'" The "wisdom" mentioned by Origen is not a merely intellectual wisdom. It means that moral or spiritual wisdom which begins in (Prov. ix. 10) "the fear of the Lord" and ends in His love. And Philo indicates this when he says "He that seeth," *i.e.* seeth Goodness, "is the Wise."

In the *Life of Moses* § 33, Philo treats the subject apart from allegory, and without quoting Scripture. There he says (ii. 110) that the tree was shewn to "the sleepless eye of the soul" of Moses. He leaves it an open question whether the tree "exercised a power that was perhaps not [then] known," or whether the tree was specially made for the occasion. The water, he adds, was "sweetened" and changed so as to become "drinkable²." Thus (as we shall see below) he

¹ Origen *Hom. Exod.* vii. 1 (Lomm. ix. 74). On the quotation from Proverbs see below, p. xxxv n. 1.

² Ὁ δὲ (*i.e.* θεὸς) τῇ ἰλαφ αὐτοῦ δυνάμει φθάνει προεκπέμψας καὶ διοίξας τὸ τοῦ ἱκέτου ἀκοίμητον ὄμμα τῆς ψυχῆς ξύλον δείκνυσιν, ὃ προσέταξεν ἀράμενον εἰς τὰς πηγὰς καθεῖναι, τάχα μὲν καὶ κατεσκευασμένον ἐκ φύσεως, ποιοῦν δύναμιν, ἣ τάχα ἡγνοεῖτο, τάχα δὲ καὶ τότε πρῶτον ποιηθέν εἰς ἣν ἔμελλεν ὑπηρετεῖν χρεῖαν. Γενομένου δὲ τοῦ κελευσθέντος, αἱ μὲν πηγαὶ γλυκαίνονται μεταβαλοῦσαι πρὸς τὸ πόσιμον, ὥς μηδὲ εἰ τὴν ἀρχὴν ἐγένοντό ποτε πικραὶ δύνασθαι διαγνῶναι, διὰ τὸ μηδ' ἔχνος ἢ ζώπυρον τῆς ἀρχαίας κακίας εἰς μνήμην ὑπολελειφθαι.

The underlined phrase ἐκ φύσεως does not occur in Steph. *Thes.* nor in the Indices to Aristotle (Bonitz 835 b—9 b), Plato (Mitchell), Lucian and Epictetus. Φύσις in Aristotle probably occurs some thousands of times, and φύσει, or κατὰ φύσιν, to represent "naturally," probably some hundreds. Bonitz (838 b) gives ἀπὸ τῆς φύσεως... ἢ ἀπόκρισις γίνεται once, and (*ib.*) τὰ ὑπὸ φύσεως συνιστάμενα once: but nowhere ἐκ φύσεως. Even (836 b) after οὐκ ἐκ προαιρέσεως, where we might expect an antithetical ἀλλ' ἐκ φύσεως, Aristotle has ἀλλ' ἡ φύσις ἐποίησε: and after τὰ μὲν ἐκ σπέρματος, where we might expect τὰ δ' ἐκ φύσεως, he has τὰ δ' ὥσπερ αὐτοματιζούσης τῆς φύσεως.

In view of the various readings in Josephus (see below, p. xxi) one of

combines the epithet used by Scripture with another which Josephus¹ substitutes for the scriptural one.

Summing up Philo's allegorical view, we may say that the waters of Marah represent the turbid and impure mind imbued with the love of pleasure. The "tree" represents the Supreme Goodness, which, when "shewn" to "the wise," creates in him a passionate love of God and a devotion to His service. This destroys the love of selfish pleasure. Selfishness made toil bitter. The love of God now makes it sweet because the toil is for God's sake.

As to Philo's historical narrative, it leaves us in doubt whether the effect of the tree was miraculous or natural, but inclines to the latter supposition. And here we must note that Moses is apparently instructed to "*lift up* (*ἀράμενον*) the tree and let it down into the water." The middle, *αἶρομαι*, (non-occurrent or rare in LXX), when not used with a suggestion of metaphor, is mostly applied to lifting burdens². At all events it is not used simply in the sense of *λαμβάνω*.

which substitutes "rod" for "tree," and in view of the Jewish legends that represent the rod as being framed "from the six days [of creation]," the question arises whether Philo may have been influenced by a Greek version of some Jewish tradition which might be rendered in Greek "framed *from nature*," but which might have meant, "framed *from the beginning of nature*."

It will be found that Josephus represents Moses as manipulating the tree by "dividing it in the middle lengthwise." This rather suggests that he may have read *κατεσκευασμένον* as *κατασκευασάμενον* (the middle being frequently used of architects, sculptors etc.) making it refer to "Moses." In that case, if Josephus borrowed from Philo here (as he certainly does on other occasions) he may have rendered *ἐκ φύσεως* as "from the starting point of its nature," i.e. availing himself of its natural properties.

¹ Josephus (it can hardly be doubted) borrowed from Philo. In addition to the use of *πονέω* above and the use of *πότιμον* here, see *Ant.* ii. 12. 1 (267) for his use of *πολυπραγμονέω* in connection with the bush in Horeb, in which he seems to follow Philo i. 570 *μὴ πολυπραγμῶναι*.

² Comp. Steph. *Thes.* 1048—51 *αἶρομαι ἰστία, κλιμάκων προσαμβάσεις, φορτίον, ἄχθος* etc.

One way of explaining "*lifted up*" applied to a tree would be to say that it had been "blown down"; and, as has been stated above, Josephus describes, not indeed the tree but a "section," presumably of the tree, as "cast at the feet [of Moses]."

Neither of the two Philonian passages mentions or alludes to the words "There he made for them a statute and an ordinance." In Scripture, they immediately follow the words "the waters were made sweet" as though they were an integral part of the narrative. But in the *Life of Moses* Philo passes on to (Exod. xv. 27) the palm trees of Elim and descants on the peculiarities of the palm as being "the best of trees" and as having its "living power" not in its roots but "mounting upward like the heart¹." It almost looks as though he were making up for his silence about the unspecified "tree" of Marah by dilating on the virtues of the trees at Elim. In any case it is strange that in a historical narrative of the Life of Moses he should not only make no attempt to explain what "statute" was made at Marah but also omit all mention of the fact that any "statute" was made at all.

§ 5. *Marah according to Josephus*

In the narrative of which the full text is given below², Josephus appears at first sight to be merely working out one

¹ Philo ii. 111 φοίνικι τῷ τῶν δένδρων ἀρίστῳ παρεικασθέντες προσηκόντως, ὃ καὶ ὀφθῆναι, καὶ καρπὸν ἐνεγκεῖν ἐστὶ κάλλιστον, ὅπερ καὶ τὴν ζωτικὴν ἔχει δύναμιν, οὐκ ἐν ρίζαις ὥσπερ καὶ τὰ ἄλλα κατορωρυγμένην, ἀλλ' ἀνώφυτον (but read ἀνώφοιτον), καρδίας τρόπον, ἐν τῷ μεσαιτάτῳ τῶν ἀκρεμόνων ἰδρυμένην, ὑφ' ὧν οἶα ἡγεμονίς ὄντως ἐν κύκλῳ δορυφορεῖται. Τοιαύτην δ' ἔχει φύσιν καὶ ἡ διάνοια τῶν γευσαμένων ὁσιότητος. Ἄνω γὰρ μεμάθηκε βλέπειν τε καὶ φοιτᾶν, καὶ μετεωροπολοῦσα αἰεὶ καὶ τὰ θεία διερευνωμένη κάλλη χλεῦν τίθεται τὰ ἐπίγεια, ταῦτα μὲν παιδιὰν ἐκεῖνα δὲ σπουδὴν ὡς ἀληθῶς νομίζουσα.

See Steph. *Thes.* and comp. ἀνώφοιτος in ii. 513, 612 (where it is again corrupted to ἀνώφυτος) and ii. 621. Steph. (which does not quote this last passage) regards ἀνώφυτος as non-occurrent except as a corruption of ἀνώφοιτος.

² *Ant.* iii. 1. 2 (ed. Niese) ἱκετεύειν οὖν τρέπεται τὸν θεὸν μεταβαλεῖν τὸ

of the views suggested by Philo in his *Life of Moses*, where the latter speaks of Moses as being commanded to "lift up" the tree, and as possibly having utilised its natural power. But a closer examination shews that he has in view other traditions, and these inconsistent with one another.

On the one hand he speaks of "*drawing off*," as though the water as a whole was not purified—but only a residuum, after the impure scum had been removed¹. On the other hand he speaks of the water as "*purified by strokes*." These two accounts, not being able to reconcile, he appears to have set down as he found them.

But the strangest feature of all in Josephus' narrative is that he substitutes "*the top of a segment*" for "tree." This it is perhaps impossible (with the evidence at present available) to explain with confidence in detail. But it may be almost assumed—from the extraordinary nature of the phrase itself without further evidence—that the historian did not invent "segment" but found it, and left it as he found it, obscure and possibly corrupt. And the assumption will be converted to something like a certainty if we can shew that other phrases

ὕδωρ ἐκ τῆς παρούσης κακίας καὶ πότιμον αὐτοῖς παρασχεῖν. καὶ κατανεύσαντος τοῦ θεοῦ τὴν χάριν λαβὼν τομάδος (vv. ll. ἀποτομάδος, ἀπὸ τομάδος, in marg. ῥάβδου, ἀποκεκομμένου ξύλου) τὸ ἄκρον ἐν ποσὶν ἐρριμμένης διαιρεῖ μέσῃ καὶ κατὰ τὸ μῆκος τὴν τομὴν ποιησάμενος, ἔπειτα μεθεὶς εἰς τὸ φρέαρ ἔπειθε τοὺς Ἑβραίους τὸν θεὸν ἐπήκοον αὐτοῦ τῶν εὐχῶν γεγονέναι καὶ ὑπεσχηθῆναι τὸ ὕδωρ αὐτοῖς παρέξειν οἷον ἐπιθυμοῦσιν, ἂν πρὸς τὰ ὑπ' αὐτοῦ κελεύόμενα μὴ ὀκνηρῶς ἀλλὰ προθύμως ὑπουργῶσιν. ἐρομένων δ' αὐτῶν τί καὶ ποιούντων ἂν μεταβάλῃ τὸ ὕδωρ ἐπὶ τὸ κρεῖττον, κελεύει τοὺς ἐν ἀκμῇ περιστάντας ἐξαντλεῖν λέγων τὸ ὑπολειπόμενον ἔσεσθαι πότιμον αὐτοῖς προεκεκνωθέντος τοῦ πλείονος. καὶ οἱ μὲν ἐπόνουν, τὸ δ' ὑπὸ τῶν συνεχῶν πληγῶν γεγυμνασμένοι καὶ κεκαθαρμένοι ἤδη πότιμον ἦν.

¹ Later on, Josephus refers to the miracle in part of a single sentence thus (*Ant.* iv. 3. 2 (45)) "(lit.) O thou that didst prepare, so as to flow fit for drinking, fountains that were before corrupt (ὁ ποτίμους ἡμῖν διεφθαρμένας πηγὰς ῥεῦσαι παρασκευάσας)." Why does he say "prepare so as to flow" and not "prepare so as to *be*"? Does he mean that the waters were before stagnant or fed by a mere trickle, and that Moses introduced a new flood of pure running water while draining off the impure water?

in the context must be 'explained thus, that is to say, as ancient traditions misinterpreted.

Many of the details in Josephus are so connected that the explanation of one depends on the explanation of its neighbour; but an attempt will be made to explain each in order and separately as far as possible.

§ 6. *Josephus on the "segment"*

After saying that Moses prayed to God to make the water drinkable, Josephus continues as follows "(lit.) And when God signified that He granted the favour (κατανεύσαντος τοῦ θεοῦ τὴν χάριν), he, having taken the top of a segment (τομάδος¹) cast at [his] feet (ἐν ποσὶν ἑρριμμένης), divides (διαίρει) [it], having made the section (τομήν) in the middle and along the length²."

In this literal rendering the word "segment" is intended to indicate the rarity of the corresponding Greek *τομάς*, which indeed is not recognised by the Thesaurus as a Greek word at all. Its non-occurrence (at present) in Greek literature is an argument for its being genuine here; for what editor or scribe would alter a text to insert a word either non-existent or of the rarest occurrence? But what does Josephus mean by it?

The first clue to the meaning must be looked for in the expression *διαίρειν* in connection with *μέσος*. The verb and the adjective occur together in the LXX of Gen. xv. 10 (*and*

¹ V.r. ἀπὸ τομάδος and ἀποτομάδος. Steph. *Thes.* does not give *τομάς*. He gives *ἀποτομάς* as an adj. applied to rocks in Diod. ii. 13, iv. 78. The noun he quotes only from Hesychius, Pollux, and the present passage in Josephus. Hesychius has ἀποτομάδα. σχίζαν. καὶ ἀκόντιον πεντάθλου.

² In *διαίρει μέσην καὶ κατὰ τὸ μήκος τὴν τομήν ποιησάμενος*, there are v.r. *μέση*, *μεση*, and *καὶ om.* If *καί* were omitted, *διαίρει μέσην* would go together, as in Gen. xv. 10 *διείλεν αὐτὰ μέσα*—the only instance where *διαίρειν* with *μέσος* occurs in LXX. If *καί* is inserted, a very strong emphasis indeed is laid on *μέσην* by the pause necessary after *διαίρει*. It should be represented by a comma after *διαίρει*, but Niese does not insert one.

nowhere else in LXX) describing Abraham as "dividing in the midst" the sacrifices that he offered to God when God first (*ib.* 18) "made a covenant with Abraham." The Hebrew verb for "divide" (בָּתַר) occurs there twice, but *nowhere else in O.T.* The corresponding noun occurs only there and in Jerem. xxxiv. 18—19. The LXX renders the verb accurately διαιρεῖν, but fails to render the noun. Aquila renders the noun in Jeremiah by διχοτομήματα (twice).

Rashi illustrates from Jeremiah xxxiv. 18—19 and says that the (Gen. xv. 17) "passing *between the pieces*" indicates a message from the Shechinah in its highest form. The Jerusalem Targum (on Lev. xxvi. 42) speaks of "the covenant which I covenanted with Abraham *between the pieces*," and still more definitely (on Exod. xii. 40) "The number of 430 years [had passed away since] the Lord spake to Abraham, in the hour that He spake with him on the 15th of Nisan, *between the pieces*¹." A derivative of בָּתַר occurs in Cant. ii. 17 "the mountains of *Bether*, marg. *separation*," and on this the Targum says "God was mindful of the oath that He sware to Abraham, Isaac, and Jacob...and also of the offering that Abraham offered, namely Isaac his son, on Mount Moriah: and also aforetime he had offered his oblations there *and had divided them equally*²." Levy (i. 276) on "*pieces*," בָּתָרִים, says that the word is especially used in the phrase "*covenant between the pieces*" referring to the covenant in Genesis (xv. 17—18).

Greek as well as Hebrew influence might facilitate the diffusion of this thought of God's covenant with man as being "*between the divided pieces*"; for it harmonized with the Greek custom of using as *symbola*, *indentures*, or *tallies*, the two *pieces* of a coin, die, bone etc., by which friends, sending messages to each other, could attest the authority

¹ See Levy *Ch.* ii. 276 a.

² Comp. Gen. xv. 10 (Onkelos) "And he divided them *equally*" as a paraphr. of "divided them *in the midst*."

of the messenger bearing one of the two pieces that exactly "tallied" with the other¹.

Philo devotes more space perhaps to Gen. xv. 10 foll. than to any other text in the Bible² in order to shew the meaning of "dividing," *διαίρειν*, and then of dividing "in the middle," *μέσος*—as being the principle of Justice, the Law underlying all Creation. It is true that he would seem to deny the possibility that Moses could "divide in the middle": for he declares (i. 493) that "no human being can divide anything equally³." But he goes on to speak of the "equal division" of the ten commandments into "pentads"; and though he says that these (Exod. xxxii. 16) "were God's work" it is quite possible that he himself, in a different context, might describe Moses, under the influence of God's Spirit, as "dividing" that great section of the Law which contained the Ten Commandments "into equal parts."

This last suggestion—namely, that Josephus' *τομάς*, or "section," may mean a portion of the Law—may possibly explain why the historian, while giving so much space to the materialistic explanation of the drawing off and purifying of the waters, neither explains nor quotes the words (Exod. xv. 25) "There he made for them a statute and an ordinance." What "statute" and what "ordinance"? We shall presently find Jewish writers giving various answers to these questions. Josephus has perhaps incorporated in his text, not indeed an answer, but the suggestion of an answer, by implying that at Marah there was a renewal of the Covenant of the Pieces, first made when Abraham "divided" a sacrifice "in the middle." On that occasion it had been predicted (Gen. xv. 13—14) that the nation should be afflicted in a strange land

¹ See L. and S. on *σύμβολα*.

² See Philo i. 491 foll. Soon after beginning the discussion he implies that it must be a long one, Πολὺν δὲ καὶ ἀναγκαῖον λόγον ὄντα τὸν περὶ τῆς εἰς ἴσα τομῆς καὶ περὶ ἐναντιότητων, οὔτε παρήσομεν, οὔτε μηκυνοῦμεν, ἀλλ' ὥς ἔστιν ἐπιτεμόντες, ἀρκεσθῆσόμεθα μόνον τοῖς καιρίοις.

³ For the paraphrase "equally," see p. xxiii, n. 2.

four hundred years "and afterward shall they come out." Now at last Israel had "come out"; and Moses, in this curious tradition, might be described as having repeated the act of Abraham.

The circumstances, of course, are quite different. Abraham, on the occasion referred to, provided his own sacrifice. Moses provided none. The position of Moses is rather like that of Abraham afterwards on Mount Moriah. There God "provided" the sacrifice and Abraham "lifted up his eyes" and saw it. So at Marah, Moses was "made to see," or was "taught," a "tree." According to Josephus, it was a "section" which was "thrown down" at his feet. Did Josephus unintelligently follow some tradition indicating that the "division of pieces" made when the exodus was predicted was repeated when the exodus was fulfilled? That at all events would be a very interesting and suggestive tradition.

According to this view the "tree" was the Law, not the whole Law but a part of it, or an introduction to it. The twofold division might imply the division of the Law into what Philo calls two Pentads. To do God's will as expressed in the Pieces of the Law was the sacrifice enjoined on Moses corresponding to the sacrifice of the pieces of the animals enjoined on Abraham.

If this suggestion—namely, of the written Law—underlay the tradition adopted by Josephus, why does he not use some recognised Greek word, for example *τμήμα* or *τόμος*? Possibly he (or the authority from whom he derived it) may have thought that some form suggesting a "writing" was desirable. *Τμήμα* did not suggest this. *Τόμος* in those days, though beginning to be used as a "tome" or "section" of a book, was not yet perhaps recognised in that sense, and in classical Greek it meant a "slice". *Τομάς*—a form like *Μονάς* and

¹ See Steph. *Thes.* which quotes no earlier author than Diog. Laert. for the meaning "volume." But it is used by LXX in Is. viii. 1, Aq. *κεφαλίδα*, Sym. *τεῦχος*, [Theod.] *διφθέρωμα*, and in 1 Esdr. vi. 23 A

Δυάς, Monad and Dyad, both of which had theological associations—was better adapted to express the divine Principle of Division familiar to the readers of Plato and Philo.

Concerning the mention of “top” (“the top of a segment”) and concerning the division “lengthwise,” there is no evidence sufficient to establish satisfactory explanations, though possible sources of these details might be suggested¹. But if it can be shewn that in the main features of his story Josephus is following tradition and not inventing, then a comparatively small amount of evidence will be needed to make it probable that he is doing the same in minor points. So far, the following conclusions are put forward as highly probable:—

(1) The notion that this *τομάς* was “thrown down” is derived from *יָרָה* “teach,” taken as *יָרָה* “throw.”

(2) The word *τομάς* refers to a tradition about “the Covenant between the Pieces.”

(3) *Διαιρεῖ μέσην...τὴν τομὴν ποιησάμενος* refers also to “the Covenant between the Pieces” and probably to Philo’s comment on it.

§ 7. *Josephus on the “drawing off” of water*

Both in the Bible and in Josephus the miracle of Marah is connected with a promise. In the former, however, Jehovah heals the water unconditionally, and then says to Israel, in effect (Exod. xv. 25—6) “If you will observe my statutes

(B *τόπος*) where parall. Ezr. vi. 2 has *κεφαλῖς*. Comp. Jerem. xxxvi. 4 *χαρτίον*, Aq. *κεφαλίδα*, Sym. *τόμον*.

It would be of special interest if we could be sure that *τόμος* was a rendering for “roll” in Ps. xl. 6—8 (Field, E1. *ἐν τόμῳ βιβλίου*, “nescio an recte *τόμος* verterim”) “mine ears hast thou opened...in the *roll* of the book it is written of me...thy law is within my heart”—where it is implied that the doing of this “law within the heart” is better than “sacrifice.”

¹ See below, p. xxxvii, where it is shewn that in Rashi’s comment on Exod. xv. 25, *מָקֶצֶה* which in New Heb. (Levy iii. 227 a) means “some” might be taken as a form of *קָצַח* which is regularly rendered *ἀκρον*.

I will heal you, too." In the latter, Jehovah, or Moses speaking for Him, makes the healing of the water *conditional on cooperative action on the part of the Israelites*. Moses, he says, first let down into the well the above-named "section," which he had divided in the middle. Then "he tried to persuade (ἐπειθε) the Hebrews that God had listened to his prayers and had promised to give them as much water as they desired if they would unhesitatingly and zealously carry out his orders. Hereon they asked him what they could possibly do to change the water for the better. He then ordered those that were in their prime to take their stand round [the well]¹ and to draw off (ἐξαντλεῖν) [water]. What remained, he said, would be drinkable for them when the greater portion had been first emptied out."

What part does Josephus suppose the "section" to have played in purifying the water? None at all in purifying the water at the surface, for that had to be "drawn off." Nor is there the slightest indication that the "section" sank to the bottom and purified the residuum of the water. The mysterious "casting down" of the "section," and its subsequent "letting down²" into the water, appear to have merely produced in Moses a conviction—like that produced in him by the sign of the burning bush on Horeb—that God would save Israel in spite of, or by means of, affliction and bitter toil and trial, in other words, *πόνος*. Having received this conviction, Moses proceeded to impart it to the circle in immediate attendance on him. Then they ἐπόουν. Thus, though the conviction that the result would be achieved may have been produced by supernatural means, the result (according to Josephus) was achieved by natural means.

This is entirely different from the Biblical narrative. Nor is there anything like it in the two narratives of water-finding

¹ See below, p. xxxix. The meaning may be "those that stood round Moses in their prime," *i.e.* the strongest among his attendants.

² Μεθίημι in Josephus corresponds to καθίημι in Philo, s. p. xviii n. 2.

in Exodus and Numbers. But it is not altogether unlike the picture suggested by the above-quoted Song of the Well in Numbers xxi. 18 "The well which the princes digged, which the nobles of the people digged, with the sceptre and with their staves." It has already been stated that the Well-Song is connected by Onkelos with a mention of the Red Sea. Josephus may have connected it similarly. And he may have found a tradition that the nobles of the people, who at Beer, or Well, "digged with their staves" so as to *draw pure water* in several directions for the several tribes and families of Israel, cooperated with Moses at Marah in a different way by "*drawing off*" *impure water*, so as to make the rest fit for drinking. This is much more probable than that he should have invented a version that lowers the reader's estimate of the supernatural power of Moses without having any basis at all in Scripture or ancient tradition.

Before quitting the discussion of the "drawing off" of water at Marah, a word must be said about a possible parallel between a tradition of this kind and the "drawing" of water in the Fourth Gospel. The miracle at Marah might be called the "beginning of signs" wrought for Israel when it had first "begun" to be a nation of free men, having passed through the Red Sea¹. The miracle at Cana is expressly called "the beginning of signs²" for the incipient Church of Christ. Both narratives, whatever may be their historical basis, appear to include a symbolical meaning³.

¹ Comp. Justin Mart. *Tryph.* 86 Μωυσῆς...ἐν ἀρχῇ τοῦ λαοῦ διέτεμε τὴν θάλασσαν...καὶ ξύλον βαλὼν εἰς τὸ ἐν Μερρᾷ ὕδωρ, πικρὸν ὄν, γλυκὺ ἐποίησε.

² Jn ii. 11. On Exod. xviii. 9 "all the goodness," *Mechilta* gives a tradition that "the good" referred to the well or fountain that the Lord had given to Israel, which supplied wine both old and new: "Dixerunt illi, De fonte quem dedit nobis Deus, nos gustavimus saporem vini veteris, et saporem vini recentis, et saporem lactis, et saporem mellis, saporem omnium liquorum qui sunt in mundo."

³ If there is any parallelism between Josephus and Jn ii. 6 foll. it would rather confirm Westcott's view (*Johan. Gram.* 2281—2) that the "drawing (ἀντλέω)," in the Gospel, was *from the well* and not from the "waterpots."

§ 8. *Josephus on "purification" by "strokes"*

We should have expected Josephus to continue his account of the "drawing off"—if he thought it worth while to enter into further detail—by describing the digging of the channels of exit. But he proceeds as follows, "And they for their part toiled away; but it [*i.e.* the water] being exercised (γεγυμνασμένον) and purified by the continuous strokes (πληγῶν) was now drinkable."

Nothing in the previous part of the narrative explains this sudden mention of "strokes." But light may be thrown on it by the fact that, in Hebrew, "water" is said to be "*healed*," when it is purified; and there is evidence to shew that Jewish tradition connected a commentary on the waters of Marah with a prophecy about "*healing* from wounds, or strokes."

Compare *Exod. Rab.* (on *Exod.* xxxvii. 1) "'He took it [*i.e.* Moses took the tree shewn to him] and cast it into

It would also seem that when Jesus commanded the servants first to "fill the waterpots" (which were not intended to hold drinking water) this corresponded to Josephus' "*drawing off*." When this was done at Marah what was left was "drinkable water"; when it was done at Cana what was left in the well was to be "good wine," and this the attendants are subsequently commanded to "draw."

Compare *Is.* i. 22 "Thy silver is become dross, *thy wine mixed with water*." This is followed by *ib.* i. 25 "I will thoroughly purge away thy dross and will take away all thy alloy [from thy silver]." The parallel in *Isaiah* would have been completed by "*I will also take away all thy water [from thy wine]*."

This "taking away of water," in a mystical sense, is perhaps the symbolical act contemplated in the Sign of Cana. The wine of the Gospel, "old" wine and "good" (*Lk.* v. 39, *Jn.* ii. 10), prepared by the Logos from the beginning, was at the bottom of the well, covered by the "water" of the Law. The water was "drawn off" and placed in the "waterpots" (vessels containing the water used for legal purification). Then the Saviour gave the command "*Now draw* (ἀντλήσατε νῦν)," *i.e.* draw the wine from which the water had been removed.

If this view is correct, the νῦν in *Jn.* ii. 8 means "*Now at last*" and is parallel in meaning to the ἤδη in *Joseph. Ant.* iii. 1. 2 ἤδη πότεμον ἦν.

the water, and the water became sweet.' That is the meaning of the words of Jeremiah (xxx. 17) (R.V.) 'And I will *heal* thee of thy *wounds*.' The English version of the prophecy conceals the similarity of its language to that of Josephus about *strokes*; for the Hebrew word for "wounds" is מכה, "*stripe*" or "*stroke*," regularly rendered πληγή by LXX elsewhere and also here¹.

This at once opens up new possibilities for explaining Josephus' extraordinary statement. It may be one more instance of the manner in which he combines misunderstanding of Jewish metaphor and poetry with misuse of the LXX. The old Hebrew story of Marah connected the healing of the waters with the healing of the nation (Exod. xv. 26 "I am the Lord that *healeth* thee"). Hence it was also connected with such prophecies as that of Jeremiah, "I will *heal* thee from thy *strokes*," i.e. πληγῶν². Josephus recognised no sort of "healing" of the nation, but only a "healing" of water such as he elsewhere finds assigned by the Bible to Elisha³. What, then, is he to do when he finds among the numerous traditions about Marah one that described Jehovah as "*healing from strokes* (πληγῶν)"? Having to make some kind of sense of it, he appears to have interpreted it as meaning that Jehovah, through the instrumentality of Moses, who acted with the cooperation of the strongest men of Israel, healed the water *from*, i.e. *as the result of, continuous strokes or blows*—whether with the aid of instruments made from

¹ Trommius gives πληγή=מכה 42 times.

² In Jerem. xxx. 17 the LXX by error has πληγῆς for πληγῶν.

³ Comp. Bell. iv. 8. 3 ταῦται ταῖς εὐχαῖς πολλὰ προσχειρουργήσας ἐξ ἐπιστήμης ἔτρεψε τὴν πηγὴν. Here Josephus indulges a rationalising propensity in two ways. First, he says that Elisha, besides praying, "added many other remedial acts." Secondly, instead of saying "he sweetened," or "changed," the stream, he uses an ambiguous phrase "*turned it*," which might conceivably mean "*turned its course*" (comp. *Iliad* xii. 24, 32). But he does not invent details. He previously mentions the bowl of salt mentioned in Scripture (2 K. ii. 20) and adds nothing more beyond his general assertion that there were "other remedial acts."

the "tree," or not, he does not say. Perhaps he thought that the scum was brought to the surface by flogging the water with rods and that it was then drawn off in troughs¹.

¹ In saying that Josephus recognised no sort of healing of the nation, or promise to heal the nation, one ought perhaps to point out suggestions of moral healing although the literal promise is only "to supply them with as much water as they wished," and although the historian himself so confuses matters that we cannot feel sure that he is aware of the latent suggestiveness of the words that he or his Greek secretary commits to paper.

For example, although neither *ἐξαντλῆν* in itself, nor *ἐπόνουν* in itself, implies moral effort, yet, when taken together, the two words suggest the Greek phrase *ἐξαντλῆν πόνον*, familiar to the Greek world through Euripides (*Cycl.* 10, and see L.S. for other instances of *ἐξαντλῆν* and *ἀντλῆν* meaning "draining to the dregs" in the sense of extreme suffering). Thus the whole narrative suggests a lesson in patience, as though God said to Moses and through him to Israel, "Durum, sed levius fit patientia," or "Sweet are the uses of adversity."

And this perhaps may explain the historian's extraordinary statement that the water was *exercised* (*γεγυμνασμένον*). Comp. Heb. xii. 11 "All chastening seemeth for the present to be not joyous but grievous: yet afterward it yieldeth the peaceable fruit of righteousness to them that are exercised (*γεγυμνασμένοις*) thereby." In Hebrews, the epithet is in place, applied to people suffering patiently; in Josephus, applied to water, it is not in place unless the intention is to suggest the sufferings of the people.

A somewhat similar remark applies to a sentence (*Ant.* iii. 1. 2) placed before the murmuring of the people, οὐ γὰρ καθαρὸς ἦν στρατὸς ἀλλὰ διέφθειρε τὸ κατ' ἐκείνους γενναῖον παίδων τε κ. γυναικῶν ὄχλος—where note that he uses concerning Israel the same word, "corrupted," that he uses later on (iv. 3. 2 (45)) to describe the "*corrupted* fountains (*διεφθαρμένας πηγάς*)" of Marah.

What induced Josephus thus to throw all the blame for the murmuring of Israel at Marah on the "corrupting" influence of women and children? Probably he was moved by a desire to avoid an unfavourable inference from Biblical tradition without greatly altering the tradition itself.

Josephus found a mention (Exod. xii. 37—8, comp. Numb. xi. 4) of "the mixed multitude," meaning, as the Targums explain it, and as the sense demands, not the "children"—who are mentioned separately—but "foreigners," those who were not "pure-blooded" Hebrews. Their presence made it impossible to say of the Hebrews what Thucydides (v. 8) said of a certain Athenian military expedition, ὅπερ ἐστράτευε καθαρὸν ἐξῆλθε. On the contrary, truth compelled Josephus to say of his own Hebrew στρατὸς that οὐκ ἦν καθαρὸς. But this was a damaging confession. Naturally he would desire to minimize it. Had he been an

After Josephus, the next Greek authority in chronological order would perhaps be Justin Martyr; but owing to Justin's ignorance of Hebrew and of Jewish tradition, his evidence would be of little value even if it were full. As a fact it is scanty and possibly corrupt¹. So we pass to Jewish tradition.

§ 9. *The Targums*

The Targums on Exod. xv. 25—6 are translated as follows by Etheridge:—

(Onkelos) "And the Lord *instructed him* [*in the properties of*] a tree and he cast it into the waters, and the waters became sweet. There decreed He a statute and a judgment, and there He tried him. And He said, If...I am the Lord thy Healer."

(Jer. I) "And the Lord *shewed* (אָרָא) him the bitter tree of Ardiphne and he wrote upon it the great and glorious Name, and cast it into the midst of the waters, and the waters were rendered sweet. And there did the Word of the Lord

allegorizer, he might have said that it indicated the temporarily degenerate, slavish, and impure condition of the recently enfranchised Israel. But allegory was not in Josephus' line. He therefore surrounds the word with a context that gives it quite a different meaning from that contemplated by the Hebrew "mixed multitude" or the corresponding Thucydidean phrase.

¹ *Tryph.* 86 "Moses with a rod was sent to redeem the people, and, with this in his hand, in the beginning of the nation [*i.e.* the national life], he cut the sea asunder. *By means of this he received the sight of water sent up gushing from the rock; and having cast a tree, or wood* (διὰ ταύτης ἀπὸ τῆς πέτρας ὕδωρ ἀναβλύσαν ἕωρα, καὶ ξύλον βαλὼν) into the water in Marah, [from] being bitter he made it sweet."

Here Justin places the Water from the Rock before the Water of Marah. This might be explained by a wish to mention the two acts performed by the rod, before mentioning that performed by the wood or tree. But he also apparently inserts in the miracle of the Rock a version of a detail belonging to the miracle of Marah, namely that God "shewed," or "taught," or "caused" Moses to "see," something.

Perhaps the text is corrupt and we ought to read ἀνέβλυσεν. ἕωρα καὶ ξύλον [δ] βαλὼν...ἐποίησεν. Had ἐρωέω been a prose word, we might have conjectured that ηρωει (= Hesych. ῥέω) had been corrupted to εωρα.

appoint to him the ordinance of the Sabbath, and the statute of honouring father and mother, the judgments concerning wounds and bruises, and the punishments wherewith offenders are punished; and there He (Eth. he) tried [them] with the tenth trial, and said, If...I am the Lord thy Healer."

(Jer. II) "And the Word of the Lord *shewed* (חַוִּי) him the tree of Ardiphne (Eth. Ardiphene) and he cast it into the midst of the waters, and the waters were made sweet. There the Word of the Lord *shewed* (חַוִּי) unto him statutes and orders of judgment; and there He tried him with trials in the tenth trial....For I am the Lord who healeth thee by my Word."

The word נִזַּר, used by Onkelos to represent "decreed," means in Hebrew "divide," "cut." It is twice rendered in LXX by διαίρέω¹ (the word employed above by Josephus to describe how Moses "*divided* the section [of wood] in the midst"). Onkelos adds nothing to the original.

Jer. II, which is probably earlier than Jer. I, adds nothing except the name "Ardiphne²," and an allusion to "the tenth trial³."

Jer. I, besides the additions of Jer. II, adds that the tree Ardiphne was bitter, and that Moses wrote upon it the Name of God. It defines, by instances, "statutes" and "judgments." It also adds "the ordinance of the Sabbath" (perhaps with a view to Exod. xvi. 22—3, where the Sabbath, though

¹ Trommius also gives the noun נִזַּר as διαίρεσις (1), διχοτόμημα (1), and גִּזְרָה as ἄβατος (1), σύγκριμα (2), τὸ ἀπόλοιπον (6), ἀπόσπασμα (1), διάσθημα (1).

² "Ardiphne," variously spelt—which is but one of many names given to the "tree" (see p. xxxv)—is said to be the same as the Gk ῥοδοδάφνη. Spelt "hirdophne," it is mentioned in the Talmud as a plant poisonous for beasts (Levy *Ch.* i. 61 a).

³ Comp. *Aboth* v. 4—7 "With ten temptations was Abraham our father tempted.... [Ten plagues brought the Holy One...upon the Egyptians and ten by the Sea.] With ten temptations did our fathers tempt God in the wilderness (Numb. xiv. 22)...." The bracketed words are perhaps an interpolation. The Targumist regarded Israel as being tempted with ten temptations.

not yet mentioned as a legal enactment, is practically observed and referred to in the words, "This is that which the Lord hath spoken").

In Jer. I and Jer. II, the word "shewed" is represented by different voices of *יָרָה* which means (Levy *Ch.* i. 242 *b*) "*shew by voice or gesture*," e.g. "the children *made signs* with their fingers." This corresponds to the use of *יָרָה* in Prov. vi. 13 "*pointing out* with his fingers." This may explain a remarkable phrase in Josephus in connection with the "shewing" of the tree, "God having *signified assent to* (*κατανεύσαντος*) the favour, Moses took the extremity of the section *cast* at his feet." *Κατανεύω*, meaning "shew approval by signs," may be an attempt to render *יָרָה*, as applied to God. Josephus may have conflated this with *יָרָה*, "cast," which he applies to the tree.

It will be observed that Jer. II applies the same word, "shewed," both to the "tree" and to the "statutes."

§ 10. Other Jewish Traditions

In *Exodus Rabba*, a long comment on the tree shewn to Moses at Marah is given in connection with the instruction (Exod. xxxvii. 1) to make the Ark "with the tree, or wood, of Shittim," *i.e.* acacia. Yet no suggestion is offered that the tree "shewn" or "taught" to Moses was actually acacia.

The writer begins by quoting that text of Jeremiah from which, as we have seen above, Josephus appeared likely to have derived his erroneous notion of the healing of the water "from strokes (*ὑπὸ πληγῶν*). It runs thus (Wünsche p. 336, on Exod. xxxvii. 1) "*Bezaleel made. To be connected with Jerem. xxx. 17 'I will lay on thee a bandage (אַרְכָה) (Verband).'*" Then the writer enunciates the law of healing by contraries: "Man wounds with steel and heals with a plaster (Pflaster), but God heals with that wherewith he wounds, even as it is said (Exod. xv. 23) 'They came to Marah and could not drink the water of Marah.' Why?

The water was 'bitter.' R. Levi said, 'The generation was *bitter* in its actions.' Then cried Moses to the Eternal and He taught him to know a tree (or, piece of wood) (er lehrte ihn ein Holz kennen) (Exod. xv. 25). What sort of a tree? Many say it was the olive tree, others say.....He took it and threw it and threw it into the water and the water became sweet. That is what is meant by Jerem. xxx. 17 'And from thy *strokes* I will heal thee'.....Similarly the Israelites sinned in Shittim (Numb. xxv. 1 'When Israel dwelt in Shittim') and with Shittim (acacia tree) Israel was healed, even as it is said 'Bezaleel made the Ark of the tree of Shittim.'

Another tradition, from the *Mechilta*, assigns to Simeon ben Jochai (c. 150 A.D.) the assertion that the tree meant "something from the Law" and lays stress on the exact wording of Scripture: "'The Lord shewed him a tree' is not the expression used, but '*taught him [a tree]*.'" The writer mentions a great number of trees suggested by different authorities (some on grounds not stated but more or less conceivable); but he says that the general consent of the "Biblical expositors" or Haggadists was that the words meant "God shewed him [Moses] the words of the Law which are as it were likened to a tree, for it is said (Prov. iii. 18) 'She is a tree of life to them that take hold of her¹.'" There are other points of interest in the commentary of the *Mechilta*².

¹ This same passage is quoted by Origen *Exod. Hom.* vii. 1 (Lomm. ix. 74—5) in connection with Marah. But he argues that Marah is the bitterness of the letter of the Law and that the tree, or wood, is the Cross.

² The following is a transcript of the Latin version of *Mechilta* on Exod. xv. 25 taken from Ugolini's *Thesaurus Antiq. Sacr.* vol. xiv. p. 282. I give it in full (and with some apparent errors of punctuation) as the *Thesaurus* is not so accessible as Wünsche's translation of the *Exod. Rab.* above quoted.

"*Docuitque eum Dominus lignum, etc.*

"R. Jehosua dicit: Hoc est lignum salicis: R. Elieser Amodai dicit; Hoc est lignum oleae, quia nullum est tibi lignum, quod sit amarius ligno oleae. R. Jehosua ben Charcha dicit; hoc est lignum Hirdophne.

The following tradition appears to interpret Marah as being (1) the bitterness of adversity, employed by God to try and prove Israel, (2) the bitterness of a rebellious spirit in Israel. It is in *Exod. Rab.* (on Exod. xxxii. 11, Wünsche pp. 302—3) which says that Moses, on first coming to Marah,

R. Simeon ben Jochai dicit; Aliquid ex lege monstravit ei; dictum est enim; *Docuitque eum Dominus lignum*: Et ostendit illi Dominus lignum; non dictum est, sed; *et docuit*; Dictum est enim Prov. iv. 4 *Et docebat me, atque dicebat*, etc. [Here it seems necessary to punctuate, *Et ostendit illi Dominus lignum* non dictum est, sed *Et docuit*, i.e. "The Lord shewed is not the expression used, but *The Lord taught*."]]

"R. Nathan dicit; Hoc est lignum cedri; et alii dicunt radicem ficus, et radicem malogranati. Expositores Biblici (דורשי רשומות) dicunt (אמרו) *Ostendit illi (הראהו)* verba legis, quae dominantur (?) (שנמשלו) in (?) (ל) ligno (עץ); Dictum est enim Prov. iii. 18 *Lignum vitae est his, qui apprehenderint eam*, etc.

"Raban Simeon ben Gamaliel dicit: veni et vide; quantum differant viae Dei S. B. a viis hominis; Homo dulci sanat amarum; at Deus S. B. sanat amarum amaro. Quomodo? Dedit corrumpens in corruptum, ut faceret illis miraculum; Huic simile tu dicis. *Et jussit Isaias, ut tollerent massam de ficis*, etc. *Isai. xxxviii. 21*. Atqui erat caro viva: sed quando imposuit illi palatham ficuum, statim foetuit. Quomodo? Dedit corrumpens in corruptum, ut in eo fieret miraculum. Huic simile dictum est 2 *Reg. ii. 22 Et exiit haustor aquarum*. Et dictum est *Numer. iv. 22 Tolle summam filiorum Gerson*. Ecce si aquae bonae sint, si projiciat in illas salem, statim foetent. Quomodo? Dedit corrumpens in corruptum, ut fieret in eo miraculum."

In par. 2 above, "dominantur in ligno" somewhat resembles the phrase βασιλεύειν ἀπὸ ξύλου, as to which Justin Martyr erroneously declared (*Tryph.* 73) that ἀπὸ ξύλου had been cancelled by the Jews from Ps. xcvi. 10. He said that it applied to Christ, who was to "reign from the tree, or wood, of the Cross." The *Mechilta* in Ugolini's version attributes "lordship in (ל) the tree" to "the words of the Law"; but the correct version is "which are as it were likened to the Law."

As regards "aliquid (דבר) ex lege monstravit ei (הראהו)," see Levy iv. 404, who shews that this form frequently means "give in outline" ("zeigen blos den Ort an," (מראה מקום), in contrast with "give exactly" (קפידא).

The *Mechilta* adds, as "another tradition," concerning the casting into the water, that the Israelites prayed to God: "*Et projecit in aquas*. Alii dicunt, Israelitae obsecrabant et orabant coram Patre eorum qui est in coelis, et dicebant...."

said to himself, "Why are these bitter waters created?" God replied, "I will teach thee what to say. Say this: 'Make the bitter sweet.'" The writer continues, "And how do we know that God '*taught him*' so to say? It is written (Exod. xv. 25) *Jehovah taught him a tree*. It is not said '*made him see*' (וִירָאוּ) but '*taught him*.' '*Taught him*' means neither more nor less than *instructed him*; comp. Prov. iv. 4 '*And he taught me*' and Exod. xxxv. 34 '*And he hath put in his heart that he may teach*.'" When God is on the point (Exod. xxxii. 11) of destroying Israel for being rebellious—*i.e.* embittered (מָרָה)—Moses reminds Him of His precept at Marah, as follows: "Hast thou not said to me in Marah, 'Pray and say, *Make the bitter sweet*'? Now therefore do thou make the bitterness of Israel sweet and heal it¹."

§ 11. Rashi on Marah

Rashi's comment on "There made he a statute" is as follows, "In Marah He imparted to them *certain* (lit. *a section of* מִקְצַת *divisions* (פִּרְשִׁיּוֹת) of Torah, wherein they might toil (תַּעֲסִקוּ)². Trommius gives קָצָה as τὸ ἄκρον (22 times) and בִּקְצָה as ἐν μέσῳ, so that there is some resemblance between these words and those above quoted from Josephus *τομάδος* τὸ ἄκρον διαίρει μέσην followed by the mention of "*toiling*."

After giving the substance of what the Midrash says

¹ My friend Mr E. N. Adler, to whom I am indebted for the correction of Ugolini given above, sends me the following statement illustrative of Jewish thought concerning Marah: "R. Samuel quoted by the Maharil (Jacob Levi Molin) (died 1427) says he has seen in the Jerushalmi that after the Circumcision they pray over the cup of wine and say May the Lord of Heaven send healing of life and mercy to heal this child that needeth healing and heal him as were healed the Waters of Marah by the hands of Moses and the Waters of Jericho by the hands of Elisha..."

² Levy iii. 673 *b* gives עָסַק as meaning "busy oneself," mostly with the Law, but also with manual labour, such as kneading and baking bread. In Aramaic (Levy *Ch.* ii. 231) it signifies "toil" and is often used where Gk would use *πυνέω*.

concerning Exod. xv. 26, "the diseases of Egypt" and "I am the Lord that healeth thee¹," Rashi continues, "So says the Midrash. But according to the meaning of the words it runs, 'I, the Eternal, will heal thee; I teach thee Torah and commandments whereby thou mayest *free thyself from them* [*i.e.* from the diseases of Egypt]..."

Rashi appears to lay stress, as Josephus does, on the co-operation of Israel with Jehovah, and his remarks about the Midrash indicate differences of interpretation. Some of these have been given above. But it is probable that many current in the first and second centuries are now no longer extant.

§ 12. *Summary of details in Josephus*

So far, the following peculiarities in Josephus' narrative have been shewn to be explicable not as the historian's inventions but as his interpretations of tradition: (1) οὐ γὰρ καθαρὸς ἦν στρατός, a misinterpretation of the Biblical "mixed multitude²"; (2) κατανεύσαντος, possibly a conflation, arising from the various meanings of ירה "teach"; (3) ἐρριμμένης, certainly a misinterpretation of ירה (which means ῥίπτω as well as διδάσκω etc.); (4) διαιρεῖ μέσην...τὴν τομὴν ποιησάμενος, from a tradition comparing the Covenant at Marah with "the Covenant by the divided pieces" made with Abraham (Gen. xv. 10 διεῖλεν αὐτὰ μέσα); (5) ἀν...προθύμως ὑπουργῶσιν, from the Song of the Well which described the joint labour of the nobles in digging the well. One rendering of this includes a statement that they acted (Numb. xxi. 18 (marg.)) "by order of the lawgiver." If Josephus adopted that, it would correspond to his τὰ ὑπ' αὐτοῦ κελευόμενα; (6) ἐξαντλεῖν, a confused version of a

¹ "And even if the diseases were laid on thee, I will make them to be as if they had never existed (und wenn sie auch auferlegt wären, werde ich sie als gar nicht vorhanden gewesen machen) (הרי הוא כלא הושמה)." *ibid.*

² That it was a misinterpretation, not a correct interpretation from the standpoint of the writer of Exodus, is shewn above, p. xxxi n. 1.

tradition that the "nobles" drew off the water from the well by various channels to the different tribes and families of Israel; (7) ὑπὸ πληγῶν, a confused version of ἀπὸ πληγῶν in a passage of Jeremiah connected by Jewish tradition with the healing of the waters of Marah; (8) γεγυμνασμένον, a confused transference of the word "exercised" from Israel to the waters that typified Israel.

There remain unexplained the two expressions (9) κατὰ τὸ μῆκος τὴν τομὴν ποιησάμενος and (10) κελεύει τοὺς ἐν ἀκμῇ περιστάντας.

As to the former (9) no satisfactory explanation presents itself. But it may be worth noting that in Jerem. xxx. 17—shewn (p. xxxiv) to be connected by *Exod. Rab.* with the healing of the waters of Marah—the word translated by Wünsche "bandage" means literally "extension." Hence, when applied to the extension of the skin over a wound, it may mean "healing," and it is rendered by R.V. "health." But the literal meaning is "lengthening," and ארכה is rendered μῆκος once by LXX, while ארך is thus rendered 81 times. If Josephus misunderstood "strokes" in this verse of Jeremiah and took it literally, this suggests that he may also have misunderstood "lengthening" in the same literal way—supposing, as has been suggested above (p. xxxi), that the wood was made into troughs. This may have originated his extraordinary tradition in connection with "dividing" "lengthwise," κατὰ τὸ μῆκος.

As regards (10) τοὺς ἐν ἀκμῇ περιστάντας, Josephus probably uses τοὺς ἐν ἀκμῇ to mean what Hebrew would call the "chosen men (בחורים)" of Israel, such as are mentioned in 2 S. vi. 1 as assembling with David, to the number of 30,000, to bring the Ark to Jerusalem. These Josephus calls (*Ant.* vii. 4. 2 (78)) τοὺς ἐν ἀκμῇ τῆς ἡλικίας. A frequent rendering of this word in LXX is ἐκλεκτός "chosen" (14 times). The Targum on Is. xii. 3 "drawing water from the wells of salvation" has "deriving new doctrine from the chosen ones of

the righteous." The Song of the Well says "nobles," and perhaps means a comparatively small number who might be regarded as "standing round" (comp. 1 S. iv. 15 (LXX), 2 S. xiii. 31) the Lawgiver who directs their operations. But Josephus may have considered that for the work at Marah a larger number (not "nobles" but "chosen men") would be necessary; and he seems to mean that they "stand round" the waters of Marah which they are attempting to "draw off."

As regards (II) the use of *πυνέω* (*οἱ μὲν ἐπύνουν*) it has been shewn that it is in accordance not only with the Greek of Philo, but also with the Hebrew of Rashi, who uses it to express that "toil" (in the performance of commandments) which is implied in the words "If thou wilt diligently hear."

§ 13. *The Biblical "tree" still unexplained*

Concerning the above-mentioned details it may be confidently maintained that at all events several of them are borrowed by Josephus from tradition and not invented by him. But we are not much nearer than before to the answer to the question What historical fact is at the bottom of the tradition about the "tree"? We cannot tell what the author of the Hebrew narrative meant by the "tree." Nay, we cannot tell for certain what Josephus himself meant by his "segment" or "section" which stands in place of the "tree." We may feel sure that he derived it from a gloss, and even from a gloss connected with "the Covenant between the Pieces." But we do not know precisely what meaning Josephus himself assigned to his paraphrase of the gloss.

For example, a marginal reading in the text of Josephus substitutes for *τομάδος* the word *ῥάβδου*, and another substitutes *ἀποκεκομμένον ξύλου*. Did Josephus understand that God cut and cast down from a tree or from heaven a special "rod" as a pledge that He would grant the prayer of Moses? Or did he mean—what seems to have been the view of Ben Sira—

that God cut off a "splinter" of "wood," and that the wood and the water blended together medicinally so as to produce a sweet potion? Or did he mean by *τομάς* a "section" of the bark of some tree usable for writing, so that (as Targum Jer. I says) the Name of the Lord could be written on it? Or did he use *τομάς* for the LXX *τόμος*, a "roll," meaning that the *τομάς* actually contained the principal commandments of the Law?

And when the answer is given to these questions there remains the further question, What was the result of putting the *τομάς* in the water? Did it simply produce some result of the nature of an augury, confirming the conviction of Moses that his prayer would be granted? Or did it invisibly act upon the water preparing the way for the success of the efforts of Israel to drain off the impure surface?

So much for the difficulty of merely ascertaining what Josephus meant. But even if that could be settled, it would still remain doubtful what the writer of the Masoretic text meant—whether he meant "tree" or "piece of wood"; whether he meant "*taught* him" or "*shewed* him"; and, if "taught," whether we are to regard Moses as being taught the properties of a literal tree, or whether "tree" was, from the very beginning, a metaphor for the Law.

This last supposition is—it may be said at once—extremely improbable. Although some Rabbinical traditions identify the "tree" with the Law, there is no sufficient Scriptural basis for the hypothesis of an originally metaphorical use of the word. In the case of other words, "rock" for example, we might fairly argue for a metaphorical original. "Rock" is so frequently used for God, that "water from the rock" might very well be, from the first, a poetic phrase for "water from the hand of God." But there is no such evidence for the metaphorical use of "tree."

Moreover the great variety of interpretations of the word "tree," proving, as it does, the early difficulty presented by

the word, proves also its genuineness. And the same argument applies to "taught." If there is any corruption, or reading of poetry as prose, it does not seem to be latent in these two words. "Taught him a tree" seems to be a genuine part of the earliest tradition.

But may there not be a corruption, or rather a misinterpretation, in the immediate context? We have seen reason for thinking that Josephus combined the prose story of Marah with the poetic Song of the Well. Such combinations may have occurred, centuries before Josephus, in which prose and poetry were intermingled in the legends of the water-finding in the desert. The result might be that a word meaning one thing in poetry but another in prose might be taken in its wrong meaning with a considerable alteration of the sense.

For example, in Exod. xv. 25 "*into* (לָא) the waters," לָא, which in prose must mean "*into*," might have meant, in poetry, "*God*¹." In the same verse, the verb translated "*were made sweet*" would more naturally, and perhaps more correctly, be rendered "*were sweet*²." Thus read—as poetry—the original tradition would be to the effect that "*God* cast [forth]³ the waters" that were before hidden⁴

¹ In Ps. lxxxiv. 7 "*to* (לָא) God," LXX has "*the God of Gods*," and comp. Dan. viii. 16 "*Gabriel*," *i.e.* "man of God," LXX Γαβριήλ...ὁ ἄνθρωπος ἐπὶ... (*Clue* 37).

² Gesen. 608 ḡ gives טַחַח "be sweet," *i.e.* "taste sweet," in Prov. ix. 17, and "be pleasant" in Job xxi. 33, but "become sweet" only in the present passage. The word is rare.

³ The verb is used of God in Ps. cxlvii. 17 "He casteth forth his ice like morsels." It would imply more of violence than the verb "send."

⁴ "Hidden." Comp. Deut. xxxiii. 13 "for the deep that coucheth beneath," which Onkelos paraphrases as "the fountain springs and the depths which flow from the abysses of the earth beneath." Philo (i. 694) on the Song of the Well, describes the waters as metaphorically "hidden." Jer. I and Jer. II say on Numb. xxi. 20 that the well "*was hidden from them* when on the borders of Moab." But the Targ. uses "hidden" in a special sense. Comp. Jer. I on Numb. xx. 1 "And Miriam died there and was buried there. And as on account of the innocency of Miriam

beneath the surface, and "*they were sweet*," as compared with the bitter waters of Marah.

An objection to this new version of the story is that it is inferior to the old one in moral picturesqueness. It does not distinctly represent God as sweetening the bitter. He sends forth a flood of sweetness which may perhaps be taken as overwhelming and merging the bitterness in its greater volume. But the bitter water itself is not changed. Herein the new version would resemble that of Josephus, according to whom the bitter is not sweetened but "drawn off¹." This

a well had been given, so when she died the well was hidden and the congregation had no water," and Jer. II on Numb. xxi. 1 "Miriam was dead on whose account the well had flowed but had [since] been hidden."

Why was the Water from the Rock that followed Israel associated by Jewish tradition with Miriam? Was it because the tomb of Miriam was conspicuously associated with Petra, the city called Rock, which is mentioned so often in the *Onomasticon*? Josephus (*Ant.* iv. 4. 6) says that Miriam was buried "above, or beyond (*ὑπέρ*), a certain *mountain* called Sin." Eusebius (*Onomast.* 269) says, "Kadesh Barnea the desert that stretches along by Rock (Petra), the city of Palestine, where Miriam *went up and died, and Moses, having doubted*, (read *διστάσας* for *διαστάς*) *strikes the Rock* and supplies water to the thirsty people: and there is shewn to this day *the tomb of Miriam on the spot*." This connection between the tomb of Miriam on the Rock and the fountain of Moses from the Rock—attested by Eusebius—and the fact that the giving of the fountain closely followed the death of Miriam in Scripture seem sufficient to explain the inference that the water was given "for the merits of Miriam." If the Water from the rock were ever called "Water from the *height* (*מרום*)" we might suppose that the tradition was favoured by the similarity of this word with *מרים* "Miriam." But the phrase does not occur in Scripture.

Strabo (779) says "The so-called Rock"—where note *καλουμένη*, added as also in Joseph. *Ant.* xiv. 1. 4, etc. to distinguish the *place* Rock from the *thing* rock—"is situated on a spot (*χωρίον*) plain and level in itself but guarded all round by rock [and] abruptly precipitous outside while it abounds with springs inside...." Any traditions that associated such a place with the tomb of Miriam would naturally combine, in the mind of a Jew, two thoughts about the Rock of Israel as being (1) a place of defence, (2) the source of water and life for Israel in the Wilderness.

¹ See also *Aboth* v. 5 "Ten miracles were wrought for our fathers in Egypt; and ten by the sea," *i.e.* by the Red Sea, where Dr Taylor's note says that the *Mechilta* reckoned among the miracles "He gave them fresh

inferiority, so far as concerns the purpose of pointing a moral with a metaphor, must be admitted. But in other respects there is a gain for those who would like to believe that there is a historical and not a merely metaphorical basis for the narrative. For thus this story of water-sweetening would be brought more nearly into line with the two stories of water-finding recorded in Exodus and Numbers and with the Song of the Well.

If space allowed, there ought now to be placed before the reader the results of an investigation of these three stories, with the object of ascertaining what was the original meaning of the mysterious phrase about the "tree." But the details are too lengthy to find a place in this Introduction. Perhaps there may be an opportunity for inserting them in a separate reprint of this research. Meantime the following is presented as a summary of the results of the whole investigation.

§ 14. *Outline of an explanation*

1. Attention was called in § 7 to the Song of the Well as illustrating Josephus' account of the "drawing off" of the waters of Marah, and, at the close of § 13, to "the two stories of water-finding" in Exodus and Numbers.

It must now be added that in the water-finding of Exodus there appears to lie the solution of the greater part of the problem before us. Compare Exod. xvii. 6 "Behold, I [am] standing¹ before thee there upon the rock in Horeb, and thou shalt smite in, or with (ב), the rock, and there shall come water out of it."

water out of the midst of salt," apparently not implying that the salt water was changed. These legends about miracles by the Red Sea harmonize with Onkelos' interpretation of Numb. xxi. 14 (see p. xi).

¹ LXX ἑστηκα, Heb. עָמַד, lit. "standing," R.V. "will stand," Onk. עָמַד, which Walton renders "stabo," Jer. עָמַד, which Walton renders "sto."

2. No rock has been mentioned in the context, and it is left uncertain whether "the rock" means "the rocky ground," or a particular rock supposed to be defined as "the rock" where some definite event has come to pass¹.

3. Rashi and Levy call attention to the remarkable construction "smite *in*, or *with*, the rock." If the preposition means "in," there is no instance in the Bible precisely like this phrase². Rashi even follows the Jerusalem Targum, which takes the preposition as meaning "*with*." To make consistent sense, the Targum goes on to take "rock" as meaning "stone." Thus is obtained the meaning "smite with the stone [of thy rod]," following a tradition that represented the rod of Moses as being made of sapphire. See Levy *Ch.* i. 310 "du sollst daran schlagen mit dem Steine deines Stockes—nach der Sage dass der Stab Mosis von Edelstein war."

4. "Horeb" has not occurred before in the Bible except in Exod. iii. 1 "And he led the flock to the back of the wilderness, and came to the mountain of God, *unto Horeb*."

5. The fact that Moses led his flock to pasture in Horeb implies that he expected to find water there, and accordingly Josephus describes it (*Ant.* ii. 12. 1) as "excellent for pasture," and Philo (ii. 91) as "well watered." Onkelos also calls it "the place of the best pastures in the wilderness." Josephus adds (*Ant.* ii. 12. 3) that Moses "took *some of the water that was near him* and poured it on the ground."

6. When God is described as saying to Moses "I [am]"

¹ Comp. Mk iv. 5, 16, and parallels in Mt. and Lk. for "the rocky [ground]," "the rocky [places]," "the rock," as parallel expressions. Targ. Jer. has "Behold I stand (Eth. will stand) before thee there on the spot where thou shalt see (Eth., wrongly, sawest) the impress of the foot on Horeb."

² The nearest approach given in Gesen. Oxf. 645 *b* is 1 S. ii. 14 "Give a thrust *into* a pot." Could the meaning be "thrust and probe in the rocky ground"? If so, is the rocky ground, or rock, regarded as a receptacle of water, like one of the "cup-oases" described below?

standing before thee there upon the rock in Horeb," Moses is not said to be in Horeb, but at a place called (Exod. xvii. 1) Rephidim, afterwards called (*ib.* 7) Massah or Meribah. It is nowhere stated that Rephidim is in Horeb or Horeb in Rephidim¹.

7. Philo explains "before thee there upon the rock" as expressing the ubiquitousness of God; so does the *Mechilta* ad loc., "In omni loco in quo invenies vestigium pedis humani, ego sto coram te²." But it may be explained by Deut. xxxiii. 16 "him that dwelleth³ in the bush," as being a title of the God worshipped by Moses under the name of Jehovah, after He had revealed Himself through the fire in the bush in Horeb. According to this view, "He that standeth on the rock in Horeb" would express another aspect of the revelation that might be expressed by the words "Him that dwelleth in the bush in Horeb."

8. The words "Him that dwelleth in the bush" come at the end of the Blessing of Joseph, which begins thus, "Blessed of the Lord be his land; for the precious things of heaven, for the dew, and *for the deep that coucheth beneath...*" These last words are paraphrased by Onkelos and Jer. I severally as follows, (1) "*from the fountain springs and the*

¹ Hastings' *Dict. Bib.* ("Rephidim") after quoting Exod. xvii. 6 as R.V. "I will stand" and Exod. xviii. 5, says "The difficulty of harmonizing these statements with those introduced with reference to the situation of Rephidim is apparent."

² It may be added that Philo—who appears (like Josephus) never to use the name "Horeb"—on one occasion (i. 687) reads ἐγχορεῖν (so Mangey) for ἐν Χωρήβ. As regards "pedis humani" in *Mechilta*, see p. xlv, n. 1 for a different version in Targ. Jer. on Exod. xvii. 6.

³ This form of the participle (שֹׁכֵן) occurs only in Deut. xxxiii. 16, Jerem. xlix. 16, Ob. 3, Mic. vii. 14. In the last three instances R.V. has the present tense. The present of the same verb is also used to describe Jehovah as "dwelling in the height" or in "eternity" or in "the high and holy place," Is. xxxiii. 5, lvii. 15. In Deut. xxxiii. 16 R.V. has "him that *dwelt* in the bush." But it seems better to translate here as elsewhere by the present.

depths which flow from the abysses of the earth beneath,"
 (2) "*from the bounty of the founts of the deep which rise up
 and flow to water the herbage from beneath.*"

9. The "deep that coucheth beneath" is thus divided by Onkelos into two classes of water supply, (1) "fountain springs," (2) "the depths which flow from the abysses of the earth beneath." The former might well include what has been called in a recent work¹ a "cup-oasis." The water oozing up from below, invisibly sustains the life of a tree which, if the fountain were cut off, would speedily perish in the burning sun. Thus, concerning the date palm, the mainstay of life in the desert, the Arabs have a proverb that it flourishes best when it has "*its feet in water and its head in fire*."²

¹ "*In the Desert*," by L. March Phillips (Arnold, London, 1905), p. 164.

² *Ib.* p. 166. The following extract gives an account of another kind of water supply in the Desert (p. 128) "Though, when in the midst of the desert and surrounded by blinding white sand-dunes, the very idea of water seems absurd, and its existence impossibly remote, yet it is often present at a distance of only a few yards underfoot.

This secret reservoir—so tantalisingly close, so difficult of attainment—of what in the desert are veritably the waters of life, is a phenomenon which has always haunted the Arab imagination, and has expressed itself in all kinds of legends and quaint theories and explanations. One tradition relates, what was no doubt the case, that the earliest oases grew round springs of naturally flowing water. These in time became gradually exhausted, and on this happening the Marabouts, or priests, confronted with a danger that menaced the existence of the tribes, united in offering up solemn prayers to the Almighty for guidance. It was in answer to these prayers that the existence of the underground supply of water was revealed, and the idea of tapping it by boring wells was suggested as a direct inspiration from heaven. Further south the tradition varies somewhat. It is there believed that a servant of the Prophet, having been inhospitably received by the people of the Rir, invoked a curse upon them, which sealed up the natural springs of their oases. In consequence of this ten of the most aged and venerable of the priests were chosen to go on a pilgrimage to Mecca to expiate the sin of the whole country. Their piety was rewarded. The springs were set going, and, in addition, the knowledge of the hidden water and the means of

10. Some have attempted to explain the fire of the burning bush by the phenomena of electricity. But such phenomena, whether of the nature of lightning or otherwise, do not, for this purpose, commend themselves theologically or scientifically so well as the explanation suggested by the Arabian Proverb. The latter harmonizes with the doctrine in the Parable of the Sower. If there is not what Mark and Matthew call a "root," but Luke calls "moisture," there is no abiding life for the plant when the sun beats on it. But if there is this supply of invisible life below, then the burning sun strengthens and develops what it would otherwise have destroyed¹.

11. Most commentators—however they might differ as to the material basis of the lesson—would agree that the revelation of Jehovah in Horeb was such a one as might teach a shepherd in exile that the fire of God's trial does not consume but strengthens men and nations that have in themselves that spring of life which comes from a trust in Him as the One Eternal Righteousness. Writing about the Bush, Philo says very much what Horace says about Rome ("ab ipso ducit opes animumque ferro"). Only Philo recognises this truth, not about one favoured nation alone, but about all nations (presumably righteous) unrighteously oppressed. The

reaching it was revealed. In both cases, it will be seen, the art of well-sinking is supposed to have had its origin in a suggestion from heaven."

How slight an effort may sometimes draw forth water from unexpected places appears from a story of the origin of what was called the Well of the Dog (pp. 140—1).

"There returned from Mecca a pious Marabout, on foot and followed by his dog, and finding no tent to shelter or person to succour him, he laid himself down exhausted and dying of thirst on the parched ground. His dog thereupon, seeing his master on the point of death, and guided by a divine instinct, set to work to scratch in the sand, and by and by a clear spring of water gushed out, and the pilgrim was quickly restored."

¹ Comp. Jerem. xvii. 5—8 which likens the man that "trusteth in man" to the heath in the desert and to one that "inhabith parched places in the wilderness," whereas the man that "trusteth in the Lord" is like "a tree planted by the waters."

fire itself, he says, *becomes "food"* for the branches that it is apparently attempting to burn¹. This then appears to be the Lesson of the Tree in Horeb.

12. We can hardly exaggerate the influence that must have been exerted on the newly enfranchised Israelites by their dependence for their daily supply of water on the God revealed to their Lawgiver Moses. They came from Egypt, where each man (Deut. xi. 10) "watered" with his "foot," into a land that was no land but a desert, where water was felt in a peculiar way to be the source of life². To be able to find water might well seem almost a religious power. The Bible says in one place that Moses is bidden to "speak to the rock," and in another that all Israel sings together "Spring up, O well³." These statements appear easily credible in view of life in the desert passed by a nation beginning to be a nation⁴, under

¹ Philo ii. 91 "not being itself fuel for fire but using the fire for food (τροφῇ χρῶμενος τῷ πυρί)." The same context says "Being encompassed wholly from root to top in a great blaze, as though from some [mysterious] fountain oozing upward, it [*i.e.* the bush] remained unharmed and unburned." Understand by "blaze" the blaze of sunlight, and leave out "as though," and then this sentence may express the scientific fact.

² See above, p. xlvii n. 2.

³ Numb. xx. 8, xxi. 17. On the religious character of well-finding in the desert, see p. xlvii n. 2. As to the rejoicing for the opening of a well, see *In the Desert*, p. 137 "The night is passed in dancing and festivity. A goat is sacrificed at the mouth of the well. The Sheyks and Marabouts of Tamerna, and the leading men of the neighbouring villages, gather round it to recite their prayers. The musicians of Tuggurt and Temacin range themselves in the midst. The young girls surround them dancing. The men, according to their wont, fire their guns in the air. All the inhabitants give themselves up to a manifestation of triumph and delight, such as only those, perhaps, who are acquainted by experience with what the word water means in the desert can understand."

⁴ "Beginning to be a nation." May we not add "and, later on, resuming its national existence when the mixed multitude of returning exiles passed across the Syrian desert from Babylon to Jerusalem"? Comp. Is. xxxv. 6 "Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert."

Commenting on these words, Ibn Ezra implies that "the dumb" are

a lawgiver whose experience in pasturing his flocks on Horeb may have given him not only a knowledge of actual water supplies but also a faculty of finding others—a faculty that some would call miraculous and others a gift of God through nature. Many, more competent than the author to give an opinion on the subject, believe that this faculty still exists.

13. According to this view, the words in *Exod. xvii. 6* “Behold I am standing before thee there upon the rock in Horeb,” come to Moses not as a statement of locality but as an encouragement based upon the original revelation: “I am, as of old, still standing there upon the rock in Horeb, making the tree burn yet live through the spring of life below.” In that case there is an implied connection between the vision of Horeb and the gift of water. This makes the mention of Horeb appropriate. Without some such link it seems inappropriate.

14. It would follow that whenever Moses found water for Israel during their wanderings in the wilderness, he might be said to do it “in the presence of Him that standeth on the rock in Horeb.” Then, for brevity, he might be said to do it “in presence of the rock.” And then, “rock” being personified, it might be said that the Rock, like the pillar of fire, followed Israel in all its wanderings. And Paul, accepting this, would explain it by saying “the Rock was Christ.”

15. This legend of the Following Rock might be fully illustrated by comparing the Song of the Well and the

those who cannot speak because the tongue cleaves to the roof of the mouth through thirst. The gift of water makes them “sing” for joy. This is not to be wholly rejected as the comment of a pedant reducing poetry to prose. The miseries of the parched mothers and little ones of returning Israel may well have inspired a contemporary prophet to sing of God’s kindness to the afflicted, and may also have influenced in no slight degree the historians of Israel in their task of revising and supplementing the Books of the Law when they realised from recent experience their debt to the Rock of Israel for the waters of life.

context in the versions of R.V., Onkelos, Jer. I and Jer. II. Space can be found here for no more than the following extracts:—

Numb. xxi. 18—19

R.V.

Onkelos

“And from the wilderness [they journeyed] to *Mattanah*: and from *Mattanah* to *Nahaliel*”

“In the wilderness *was it* [i.e. the Well] *given to them*; and from [the time] *that it was given to them* it descended with them to the rivers”

There is no “they journeyed” in the original. Neither Mattanah nor Nahaliel is mentioned in the list of the Stations of Israel in Numb. xxxiii. 1—49. The omission is in favour of the view that there were no such places. No one in modern times claims to have identified them. According to Onkelos “to Mattanah” is an error for “it was given.” This view has recently been revived. If it is true, then the name “Mattanah” is an instance of the development of quasi-history out of poetry¹.

16. Returning from these remarks about the lesson of Horeb to the problematic phrase in the story of Marah (Exod. xv. 25) “And the Lord taught him a tree,” we are led to this as the most probable conclusion, that on the first occasion when the nation appealed to their leader for water, Moses received anew the revelation of Horeb, or a divine message reminding him of it.

17. Regarded morally and spiritually, this repetition would have an obvious fitness. The vision in Horeb shewed God to Moses as symbolically “proving” a nation. The vision at Marah shewed God to him as actually “proving” a nation (Exod. xv. 25) “there he proved them.”

18. But even when it is admitted that the words “the Lord taught him a tree” may mean “the Lord taught him

¹ As to Nahaliel, comp. *Mechilta* on Exod. xv. 17 “Lex vocatur haereditas; dictum est enim Num. xxi. 19 *Et e Mattanah Nahaleel*,” taking “Nahaleel” as “haereditas.”

the lesson of a tree such as He had taught before in Horeb," it appears difficult, if not impossible, to interpret, consistently with this view, the following Hebrew words, as long as אל is rendered "into," "and he cast [it] into the waters¹."

19. There remains the suggestion above-mentioned (p. xlii) that the text contains an obscure combination of prose with poetry, so that the poetic אל "God" has been misunderstood as "into" ("into the waters"). Restoring the former, we should interpret the narrative as meaning that at Marah God repeated for Moses the teaching of the tree at Horeb. This indicated not only a moral lesson but also the material fact that water was close beneath the surface, or, in other words, that God was ready to give it if man would take it. "And he cried unto the Lord; and the Lord taught the lesson of a tree, and God cast forth waters, and the waters were sweet²."

¹ In *Itinera Hierosolymitana* (Geyer p. 183) Antoninus Placentius (c. 570 A.D.) says that while his companions were on the way to Horeb (ch. 36) the water in their water-skins grew as bitter as gall, and "mittebamur in ea harenam et indulcabatur." Castell (סנה rubus) has the following extraordinary statement "(סיני) Sinai mons, *Ruborum plenus, in quo lapides inveniuntur, quorum si frangantur partes habent imaginem Rubi*, More, I. c. 66. *Ephodeus, qui hoc se vidisse scribit.*" Have these two stories any connection with each other, implying that the smallest particles of Mount Sinai had in them the image of the miraculous "bush," סנה, from which Mount Sinai, סיני, was supposed to derive its name? Or can the statement of Placentius be ascertained to be in accordance with facts? Concerning the tradition that the rod of Moses was made of stone, s. above, p. xlv. For a legend that Moses caused the coffin of Joseph to emerge from the Nile by throwing a stone (? his rod) into the water, see *Mechilta* on Exod. xiii. 19.

² Although this appears the most probable explanation it may be worth while to note some peculiarities in Josephus' account of the "bush" in Horeb, which indicate that it may have had, or may have been believed to have had, sweetening properties in its fruit. He does not call it βάρος but (*Ant.* ii. 12. 1) θάμνος βάρων, and on another occasion (*Ant.* iii. 2. 5) θάμνος. In the first passage he says (lit.) "The fire(?) of the bush of bramble-berries (or, of brambles) while feeding on the foliage round it, passed by its blossom, and destroyed none of the fruit-laden branches

(πῦρ γὰρ θάμνου βάτων, νεμόμενον τὴν περὶ αὐτὸν χλόην, τό τε ἄνθος αὐτοῦ παρήλθεν ἀβλαβές, καὶ τῶν ἐγκάρπων κλάδων οὐδὲν ἡφάνισε).” This suggests that he may have taken βάτων as the pl. of βάτον, “a berry.”

Βάτος in LXX (apart from Job xxxi. 40 “noisome weeds”) never occurs except as a rendering of בִּשְׁמֹ, Exod. iii. 2—4, Deut. xxxiii. 16. Hastings’ *Dict.* (“Bush”) says “The translation, βάτος, in the LXX, gives the opinion of the scholars of that time in favour of the *bramble* (*Rubus*, blackberry)” but proceeds to say “*Rubus* has not been found wild in Sinai, which is south of its range, and climatically unsuited to it.”

The only instance of βάτον given by L.S. is from Diod. Sic. i. 34 “what are called βάτα (τὰ δὲ βάτα καλούμενα)” “are gathered at the subsidence of the river [Nile] and on account of their natural lusciousness are consumed as sweetmeats (διὰ δὲ τὴν γλυκύτητα τῆς φύσεως αὐτῶν ἐν τραγήματος μέρει καταναλίσκεται).”

It would appear from *Enc. Bibl.* and Hastings that no one professes to know with certainty what the Heb. בִּשְׁמֹ, Gk βάτος, really was; and the latter states the facts fairly when it says that “bramble” merely “gives the opinion of the scholars of that time.”

Hence we may fairly ask whether these scholars—being in Egypt, and being presumably familiar with the extremely sweet βάτον that grew near the waters of the Nile—might not be influenced by their Egyptian associations when they came to interpret a passage mentioning a divinely indicated “tree,” and “casting,” and “sweetening of waters.” If so, might they not be induced by prepossession to render ὁ θεὸς “God” as ὁ ἐν “into,” thus turning “God cast forth the waters” into “cast into the waters,” suiting the meaning to their Egyptian experiences? Jewish interpretation might follow so early and authoritative an error.

In modern times it has been proposed to read Deut. xxxiii. 16 “He that dwelleth in *Senah* i.e. Bush,” as “He that dwelleth in *Sinai*.” In the following extracts from Josephus and Clement of Alexandria there appears at all events a curious parallelism between what Josephus says about the lambent fire on the Bush and what Clement says about the lambent fire on Sinai.

(1) Joseph. *Ant.* ii. 12. 1 πῦρ γὰρ θάμνου (v.r. θάμνον) βάτων (v.r. βάτον) νεμόμενον τὴν περὶ αὐτὸν (v.r. αὐτὸ) χλόην τό τε ἄνθος αὐτοῦ παρήλθεν ἀβλαβές καὶ τῶν ἐγκάρπων κλάδων (v.r. δένδρων) οὐδὲν ἡφάνισε.

(2) Clem. Alex. 755 τῇ θεῇ ἐπιφανείᾳ περὶ τὸ ὄρος τὸ Σινᾶ, ὅπῃ νικᾶ πῦρ μὲν ἐφλέγετο [comp. *ib.* 215 ἐπὶ φλεγομένῃ βάτῳ] μηδὲν καταναλίσκον τῶν φυομένων κατὰ τὸ ὄρος.

It looks as though Clement followed some tradition like that of Josephus, only (1) with a comma after νεμόμενον, (2) rendering νεμόμενον “spreading” (not “devouring”), (3) taking *Senah* as *Sinai*. According to this view Josephus meant “A fire on Sinai, spreading, left unharmed all the herbage, flower, and fruit,” and the last words may have been paraphrased by Clement as “all that grew on the mountain.”

20. The course of this investigation has led us to digress—for the purpose of illustration—from the Waters of Marah to the Fire in the Bush¹. But the results of the

Josephus himself seems to see some sort of parallelism between the "fire" round the Bush, and the lightnings on Sinai. He associates both with "graciousness." Comp. *Ant.* ii. 12. 4 (about the Bush) *ἐξ ὧν πάντων πλέον περὶ τῆς ἀληθείας τῷ πυρὶ νέμων, καὶ τὸν θεὸν εὐμενῇ παραστάτην ἔξειν πιστεύων* with *ib.* iii. 5. 2 (about Sinai) *ἄνεμοί τε σφοδροὶ λάβρον κινούντες ὑετὸν κατήγιζον, ἀστραπαὶ τε ἦσαν φοβεραὶ τοῖς ὀρώσι, καὶ κεραυνοὶ κατενεχθέντες ἐδήλουν τὴν παρουσίαν τοῦ θεοῦ οἷς Μωυσῆς ἔχαιρεν εὐμενοῦς παρατυχόντος*.

In this last passage the connection of violent "rain," first with the giving of the Law at "*Sinai*," and then with "*graciousness*," may be illustrated (1) by Judg. v. 4 "Lord, when thou wentest forth out of Seir, when thou marchdest forth out of the field of Edom...the heavens also dropped, yea, the clouds dropped water, the mountains flowed down [in cataracts] (Gesen. 633 *b*) at the presence of the Lord, even yon *Sinai*, at the presence of the Lord," and (2) by Ps. lxxviii. 7—9 "When thou didst march through the wilderness...the heavens also dropped at the presence of God, even yon Sinai...thou, O God, didst send a *gracious* rain, thou didst confirm thine inheritance when it was weary." Comp. *Mechilta* (on Exod. xx. 2—3) "Tribus rebus data est lex, sc. in deserto, igne, et aquis," and *ib.* (on Exod. xx. 18) quoting Judg. v. 4, Ps. lxxviii. 9.

In Ps. lxxviii. 9, R.V. "*plentiful rain*" is an inadequate and erroneous rendering of נְרִיבוֹת, a word that means (Gesen. 621 *b*) "*voluntariness*," or "*noble graciousness*," especially manifest in "*generous offerings*." It corresponds well to the *εὐμενής* of Josephus, who thus appears to be justified by Judges and Psalms in connecting God's gift of water with God's gift of the Law as a connection based on Scripture.

We have inferred also from many other considerations, both *a priori* and documentary, that this connection is probably based on actual fact. When God "*marched*" or "*strode*" through the desert with His people, water sprang up repeatedly beneath the staff of His servant Moses. This and other deliverances Moses may well have connected with the vision of the Tree, seeing continually before him the revelation of the God that "*dwelleth in the Bush*," or what the Jerusalem Targum (on Exod. xvii. 6) calls "*the impress of the foot on Horeb*" (see p. xlvi n. 2).

¹ As to the actual nature of the "bush," Hastings' *Dict.* (i. 334) says that it cannot be the *senna* because this "is not thorny and is too insignificant a bush (not more than 2 to 3 ft. high) to have been chosen for the theophany." The latter argument seems to assume in the Eternal a predilection for bigness that is not justified by the Bible in

digression may be more important than those of the direct investigation. The Revelation of the Fire in the Bush appears to be at the bottom of the deepest Hebrew theology. We may almost say that the Bush on Horeb is to Jews what the Cross on Golgotha is to Christians.

Moreover the story is of special interest to us because Christ Himself asked the Sadducees whether they had not "read" it, appealing to it as a proof of the Resurrection. His appeal would be reason enough—were there no other reason—for closely and reverently studying the Mosaic narrative and its context. If we do this we shall find that several considerations justify us in attaching to it much more importance than can be attached to the narrative of the two confirmatory "signs" that follow it at a little distance (Exod. iv. 1—9), (1) the rod converted to a serpent and restored to its original shape; (2) the hand first made leprous and then restored to health.

21. The Bible says that the sign of the rod-serpent is given that the *Israelites* (Exod. iv. 5) "may believe that...*the God of their fathers*" had appeared to Moses. This phrase excludes, or does not include, the Egyptians. The persons to be convinced by the second sign are not mentioned. Then it is said (*ib.* 8—9) "And...if *they* will not believe thee, neither hearken to the voice of the first sign, they will believe the voice of the latter sign. And...if *they* will not

general or Jonah's gourd and worm in particular. R. Elieser says about "the bush" that it is "the humblest (niedrigste) of all the trees in the world" (Wünsche *ad loc.* p. 34). "Trees" in Hebrew might include shrubs. Eratosthenes (Strabo 767—8 *διάμυός ἐστι γῆ κ. λυπρά, φοίνικας ἔχουσα ὀλίγους κ. ἄκανθαν κ. μυρίκην κ. ὀρυκτὰ ὕδατα*) speaks as though the sandy deserts of Arabia had only one kind of thorn. Wünsche (p. 35) quotes a saying that "the thornbush grows by every collection of waters." We ought not to be surprised if we should have to admit that the course of empires, and of the whole of the civilised and uncivilised world, has been greatly influenced by a divine lesson taught through an object "not more than 2 to 3 ft. high."

believe even these two signs, neither hearken unto thy voice, thou shalt take of the water of the river [Nile] and pour it..."

22. There are obvious possibilities of confusion here. In the first place "the voice of a sign," which might originally mean "the *report* of a sign," might be loosely taken as "sign" ("voice of" being dropped as metaphorical or unmeaning). Moreover "they," which in the last-quoted extract ought grammatically to mean Israelites, would seem (from vii. 19, where the sign is apparently worked with the Egyptians in view) to mean, or to include, others besides Israelites. "The others" are expressly included by Philo, and perhaps by Josephus who mentions "all¹."

23. The third "sign" (Exod. iv. 9 "thou shalt take of the water of the river...and the water shall become blood..." comp. Exod. vii. 19) presents special difficulty. Philo (ii. 93) carefully explains that this was merely a promise of a future sign. The promise was rendered credible, he says, by the other two signs, which were on quite a different footing, being, so to speak, "confidential instructions given by God to Moses (ὕπὸ μόνου μόνος ἐπαιδεύετο)." Josephus (*Ant.* ii. 12. 3) entirely dissents. According to him a third "sign," too, was performed on the spot, and Moses "*took water from the neighbourhood*" for the purpose of turning it into blood!

24. Since in this last point Philo is more accurate than Josephus, we naturally ask with interest what account the two give of the actual performance of the signs. Here are some remarkable divergences:—

(i) The Bible says (Exod. iv. 29—30) "And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and *did the signs in the sight of the people.*"

¹ Philo ii. 92 ἀπιστήσοντας τοὺς τε ὁμοφύλους καὶ τοὺς ἄλλους ἅπαντας, Josephus. *Ant.* ii. 12. 3 παρεκελεύετο...σημείους πρὸς τὸ πιστεῦσθαι...παρὰ πᾶσι χρῆσθαι.

(ii) Philo says (ii. 94) "They, *i.e.* Moses and Aaron, having come to Egypt with one mind and soul, first gathered together the elders of the people in secret and revealed to them *the divine utterances* (χρησμούς) and how God, having taken compassion on them, promised them freedom..., and after this they were emboldened to speak to the king."

(iii) Josephus says (*Ant.* ii. 13. 1) "When they, *i.e.* Moses and Aaron, approached, the most notable of the Hebrews came to meet them....To them Moses—*since it was impossible to indicate the signs by mere words so as to produce conviction—gave the [actual] sight of them.* And the Hebrews, amazed by their extraordinary nature, took confidence...¹"

25. It will be observed that, according to the Bible, Moses repeated no signs at all, *in act*, not even to Aaron. He repeated them to Aaron, *but merely in word* (Exod. iv. 28) "And Moses *told* Aaron *all the words* of the Lord [with] which He had sent him and *all the signs* [with] which He had charged him."

26. What would naturally follow—and what did follow according to Philo—would be that Aaron, who was to be (Exod. iv. 16) "a mouth" to Moses, should *repeat these words and signs to the people, not in act but in word*, and that they should believe, as had been predicted by the Lord (Exod. iii. 16—18) "Go, and gather the elders of Israel together, *and say unto them,....And they shall hearken to thy voice*: and thou shalt come, thou and the elders of Israel, unto the king of Egypt...." This is Philo's view. He says that Moses and Aaron "*with one mind and soul*" informed the assembly of the "divine utterances." He means that there was perfect unity between the two. Moses revealed them to Aaron, and Aaron, as being the "mouth" of Moses, passed them on to the people.

¹ Οἷς Μωυσῆς τὰ σημεῖα ἐπεὶ πιθανῶς οὐκ ἦν λέγειν παρῆσχεν αὐτῶν τὴν ὁψιν. οἱ δ' ὑπ' ἐκπλήξεως τῶν παρὰ δόξαν αὐτοῖς ὁρωμένων ἀνεθάρσουν.

27. The writer, whoever he was, of the present Hebrew text of Exod. iv. 30 *b* "*and did the signs in the sight of the people,*" was not content with Philo's view. He did not perhaps realise the truth expressed in the saying "Blessed are they that have not seen and yet have believed." He felt, with Josephus, that it was "impossible to indicate the signs by mere words so as to produce conviction," and he consequently appears to have added something to make it clear that Aaron did more than talk—"And Aaron spake all the words that the Lord had spoken unto Moses and [DID] the signs [IN THE SIGHT OF THE PEOPLE]." But in making this addition he has destroyed the Biblical and consistent view of Aaron as the "mouth" of Moses. He compels us to suppose that Aaron "*did*," before all the people, what Moses did in Horeb. Aaron, it seems, changed and rechanged his own rod, and made his own hand leprous and non-leprous—and according to Josephus must have also changed water into blood—while Moses stood by saying nothing, and doing nothing! It is not surprising that Josephus, perceiving the difficulty of this supposition, drops Aaron altogether out of the narrative rather than sacrifice the ocular demonstration afforded by the repetition of the "signs" before the Israelites ("Moses...gave them the sight of them").

28. Philo, as we have seen, uses the word *ἐπαιδεύετο* about the two confirmatory "signs" given to Moses. *Παιδεύω* in Biblical Greek sometimes means "scourge" and regularly means "chasten." *Exod. Rabba* reveals a general Jewish belief that the rod-serpent and the leprous hand indicated a "chastening" of Moses for some fault.

29. The fault would seem to be a diffidence and unwillingness to go to the aid of the flock of Israel and to stretch out his hand in their behalf. Instead of using his shepherd's staff, he throws it down; instead of stretching out his hand in action, he places it in his bosom. This is

what his conscience makes him see himself doing in two separate visions. The consequences severally follow. The rod, thrown down, becomes a serpent to sting his conscience. His hand, voluntarily isolating itself from duty to his people, as a leper is perforce isolated, is punished with leprosy¹.

30. That these signs, like those given to Gideon to encourage him for his enterprise, are on a different footing from the theophany itself, is admitted perhaps even by Josephus who says "These signs, however, came to pass for Moses at his will not only then, but all through, whenever he begged [for them]. And (?) of all these [signs] giving more weight to the Fire [than to any other] in respect of the [essential] truth and believing that he would find in God a gracious Champion, he continued in the hope that he would save his countrymen and shipwreck Egypt²." Whatever may be his exact meaning, he seems to recognise that the Theophany of the Fire was in the mind of Moses throughout his career.

31. This and previous considerations lead us to a conclusion on which, if it is true, it seems desirable to lay

¹ The prospective sign of the water changed to blood is more difficult to explain and there is no space to attempt an explanation. *Exod. Rab.* (on Exod. iv. 9) associates it with the water from the rock in Numb. xx. 11 (see *Numb. Rab.* ad loc.). On this there was a tradition that the first blow of Moses on the rock produced drops of blood, the second a deluge of water.

Origen (*Comm. Johan.* xxxii, Lomm. ii. 449) says "Now if a man will not believe these two signs, *the former being the leprosy, the latter being the restoration* (τῷ μὲν προτέρῳ ὅτι λεπρὰν ποιεῖ τὴν πράξιν, τῷ δὲ δευτέρῳ ὅτι ἀποκαθίστησιν αὐτὴν εἰς τὸ κατὰ φύσιν) the water becomes blood to him."

² *Ant.* ii. 12. 4. Μωυσεῖ μέντοι τὰ σημεῖα ταῦτα οὐ τότε μόνον, διὰ παντὸς δὲ ὁπότε δεηθείη συνετύγχανεν. ἐξ ὧν ἀπάντων πλεόν περὶ τῆς ἀληθείας τῷ πυρὶ νέμων καὶ τὸν θεὸν εὐμενῇ παραστάτην ἔξιν πιστεύων τοὺς τε οἰκείους σώσειν ἤλπιξε καὶ τοὺς Αἰγυπτίους κακοῖς περιβαλεῖν.

Whiston and Hudson take ἐξ ἀπάντων, as above, partitively. But if it means "in consequence of these signs," the meaning would be that Moses "attached more weight to the theophany than he otherwise would have done in consequence of these confirmatory signs."

emphasis, namely, that to the mind of Moses the revelation of "Him that dwelleth in the Bush" was of a permanent character meaning something more than "Him that once manifested Himself in the Bush."

It was on these grounds that it was stated above that the Bush for Jews might almost be said to correspond to the Cross for Christians. Those who accept the personality of Moses may say that to Moses¹ God revealed Himself in the Bush that burned yet did not perish in somewhat the same way in which Jesus revealed Himself to Paul as the Crucified². Christ on the Cross was to the latter a permanent revelation, though the crucifixion was a thing of the past. So to Moses God, "dwelling in the Bush," manifested Himself as the Giver of Life amid Fire. This was a revelation of a permanent attribute of the One Permanent Being, better called the Eternal.

32. What was the precise meaning attached by the best Jewish thought to this revelation?

In Josephus, the fire is the prominent notion: "*the fire*,"

¹ Some (with whom I am quite unable to agree) regard Moses as little more than a mythical character. These will consistently deny the historical existence of any such theophany to Moses. Even for them it is of some importance to ascertain what was the meaning of the writer who conceived this tradition about the mythical Moses, and what influence it exerted on Jewish thought at the beginning of the Christian era.

² *Acts of John* xii. (ed. James 1897) καὶ ὅτε τῇ σταυροῦ βάτω ἐκρεμάσθη, "and when He was hung upon the bush of the cross," would afford an interesting illustration at this point, if βάτω were correct. But Dr James (*Journal of Theol. Studies*, vol. vii. p. 567) is now of opinion that τῷ ἀρουβάτω, the reading of most of the MSS. (which he had conjecturally corrected to τῇ σταυροῦ βάτω) means (as Hilgenfeld had previously suggested) *the 'arûbhâtâ, i.e. the Friday*, "When on the Friday He was hung (on the cross)." This is supported by the *Book of the Bee* (13th century) *Anecdota Oxoniensia* (1886) (p. 99) "As regards the name of 'arûbhâtâ [*i.e. the eve of the Jewish Sabbath*], it was not known until this time [that is, the time of the Passion], but that day was called the sixth day. And when the sun became dark, and the divine care also set and abandoned the Israelitish people, then that day was called 'arûbhâtâ."

he says, "emitted a voice and called Moses by name"; "thus marvellous were the divine utterances that he heard *from the fire*"; "to the fire Moses attached most weight¹." He seems to have had in view Deut. iv. 24 "the Lord thy God is a *devouring fire*"—only not devouring the chosen people of Israel. This view, of course, contains a truth, and it is claimed as a truth for Christians as well as for Jews in the Epistle to the Hebrews "We, too, have a God that is a consuming fire²."

33. Jewish traditional comment recognised two kinds of fire, one from above and one from below. It applies the vision to Egypt attempting to consume Israel³. So does Philo. He says that the bush was the symbol of the oppressed; the fire, of the oppressor; the angel was the symbol of "God's providence," which, "in great stillness," tames the powers of terror. By "stillness" he means the voice with which the angel spoke, "a stillness," he says, "clearer than any voice" (*τρανωτέρα φωνῆς ἡσυχία*). Philo seems to have in his mind the "still small voice" that spoke to Elijah on Horeb, centuries afterwards. There was fire, too, but he implies its inferiority to the light (*φῶς αὐγοειδέστερον τοῦ πυρός*)⁴. On the whole, Philo gives us the impression that he would have said, with the author of the story of Elijah (rather against the view of Josephus), "the Lord was not in the fire⁵."

¹ *Ant.* ii. 12. 1 *φωνὴν τοῦ πυρὸς ἀφιέντος κ. ὀνομαστὶ καλέσαντος αὐτὸν κ. ποιησαμένου λόγους, ἰδ. τοσαῦτα μὲν ἐκ τοῦ πυρὸς θεοκλυτεῖται, ἰδ. ii. 12. 4 πλέον...τῷ πυρὶ νέμων.*

² Heb. xii. 29 *καὶ γὰρ ὁ θεὸς ἡμῶν ἰ.ε. "our God as well as the God called by the Jews their God."* See Westcott's note.

³ See *Exod. Rab.* on Exod. iii. 2 (Wünsche p. 35) as to what "they" *ἰ.ε. "the ancients,"* said.

⁴ Philo ii. 91.

⁵ Josephus in his account of the theophany to Elijah (*Ant.* viii. 13. 7 (351—2)) *σεισμοῦ τε ἐπακούει κ. λαμπρὰν πυρὸς αὐγὴν ὁρᾷ. κ. γενομένης ἡσυχίας φωνὴ θεία μὴ ταραττεσθαι τοῖς γινομένοις αὐτὸν παρακελεύεται,* omits

34. This seems to be the truth. In the revelation to Moses as in the revelation to Elijah, the Lord was not in the fire but in the principle of life that made the fire harmless. This principle of life was revealed to Moses in the saying I AM, or rather I WILL BE—which occurs here for the first time in the Bible. At the first utterance, the word is modified so as to be a private or individual revelation (Exod. iii. 12) “I WILL BE *with thee*”¹. Then it is used without any reference except to a repetition of itself, I WILL BE WHAT I WILL BE. This revelation is morally and spiritually neutral—for it might denote futurity of anything—unless we read it in the light that comes from the Bush. But, read in that light, it teaches that God who is on the side of the afflicted, and who may be said to be in the midst of the affliction (*i.e.* the bush)², WILL BE ever the Champion of the good, ever the Eternal Life, even in the midst of fires that seem to imply death.

35. This view of the I AM and of what may be called the “baptism with fire” of the bush in Horeb, must be kept in view throughout our study of the four gospels. It indicates a connection, vital yet easily passed over, between (1) “baptism with fire” and (2) baptism (not outward but inward) with the living water that sustains the roots of spiritual life.

the statements that “the Lord was not in the earthquake, fire etc.” Note that in connection with the “voice” he uses *ἡσυχία*, the word used by Philo—but not as Philo uses it to denote the characteristic of the voice, and as the Hebrew (“still small voice”) might lead us to expect it to be used. Josephus, possibly by some confusion, takes it to mean “when the elements were still.”

¹ Mandelkern’s Concordance indicates that its first occurrence is in Exod. iii. 12 and its second in iii. 14. Aquila and Theod. render it in iii. 14 *ἔσομαι*. Both R.V. and LXX render it “will be,” *ἔσομαι*, in iii. 12. In iii. 14, R.V. text has I AM, but with several marginal variations.

² Exod. iii. 14 says “*out of the midst of the bush*” and Deut. xxxiii. 16 “*dwelleth in the bush*” (not “*out of the midst of the fire*” nor “*in the fire*”). Comp. Is. lxiii. 9 “In all their affliction He was afflicted.”

Clement of Alexandria¹ indicates a parallelism between the theophany of the thornbush and the theophany of the crown of thorns. There is more justification for it than might be supposed. Interpreted and developed by Jewish teachers, the phrase in the Law "He that dwelleth in the Bush," might fairly be said to correspond to an expression adapted from Prophecy, "He that is afflicted in our afflictions." This again corresponds to the Christian conception of Him who "so loved the world that He gave His only begotten Son" to die for the world—surely an act that betokens some "affliction" in the Father, who gave so much for an afflicted world.

Why is it that the Fourth Gospel alone speaks of "being born from above," and lays so much more stress than the synoptists lay on "life"—not "life eternal," but "life"—as the gift of the Son? Why does it alone tell us that this life cannot be sustained without support from inner sources, the "bread of life," the "flesh and blood" of the Son, "the living water"—none of which are so much as mentioned by the earlier Gospels? And why does this Gospel alone represent Jesus as saying—with apparent allusion to the theophany of the Bush—I AM?

May it not be because the fundamental doctrine of the Mosaic theophany, as interpreted by Isaiah and taught by Jesus, had been obscured by the thaumaturgic element in the earliest gospels and needed to be emphasized even at the cost of departing from the words actually used by Jesus in order to convey the thoughts that spiritually underlay His teaching?

¹ Clem. Alex. 215 ὅπως ὁ διὰ βάτου τὸ πρῶτον ὀφθεῖς, ὁ Λόγος, διὰ τῆς ἀκάνθης ὑστερον ἀναληφθεῖς μίας ἔργον τὰ πάντα δείξῃ δυνάμεως.

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6 6	389-90	34	431 (ii)	43	409 <i>a</i>
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4-5	266 <i>a</i>
11	390 (i) <i>a</i> , 390 (i) (γ) and (ε)
19	192
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28	459 (vi)
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56	466 (ε) <i>c</i>
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9	428
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18	485
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32	501 <i>a</i>
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12	503 (iii) ■
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6 1	171 <i>a</i>
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2	14	487 (i) (e) <i>a</i>
3	13	107 <i>a</i>
	22	487 (i) (β) <i>d</i>
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4	13	317 <i>a</i>
	27	107 <i>a</i>
	30	107 <i>a</i>
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10	39	334 <i>b</i>
11	16	338
	19	506 (i) <i>b</i>
12	2	480 <i>a</i>
	8	390 (ii) (e) <i>a</i>
13	28	506 (i) <i>a</i>
	50	519
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17	12	519
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PAR.

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CLUE AND CORRECTIONS OF MARK

II. ENGLISH

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² The suggestion in 65 might be improved by supposing the original to be "the House," *i.e.* the House of God (Levy i. 224 b) and that "Habaith" became "Abiathar." Comp. Ezek. xx. 29 "the high place," LXX "Abana" or "Habana."

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¹ Add Josh. viii. 13 R.V. txt "went," marg. "lodged."

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¹ The interpretation suggested in 219 foll. is now confirmed by the recently discovered Heb. of Sir. xiii. 7 (Heb.) "Times two [nay] three," Gk "twice or thrice," Syr. (Walton) "una aut altera vice."

CLUE AND CORRECTIONS OF MARK

III. GREEK

[The references are to paragraphs, indicated by black numbers, which, in this Index, run from 1 to 552¹. The reasons for combining two Gk words, e.g. (1) ἀγοράζω and καθαρός, and (2) ἄγω and φέρω, may be quite different, and must be ascertained from the context.]

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¹ Add ref. to Steph. *Thes.* 1754, shewing that in Nonn. *Dion.* ix. 3 ἐπέγραφε is prob. corrupt for ἐνέγραφε.

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¹ See footnote in English Index, "pass the night."

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¹ See *Fourfold G. κέρμα*, similarly used in Jn ii. 15.

CLUE AND CORRECTIONS OF MARK

IV. HEBREW

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- בכרה, s. בכור
- בן "son," in pl., c. w. יום "day," מים "water," ימין "right hand" 230 n.
- בני "sons of," "Baani" etc. 37, comp. 368-9; c. w. בין "between" 438 (v) *a*
- בעני "in, or with, affliction," c. w. בעתו "in its time," "in due time" 447 (iii)
- בער, s. ברד
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- בקר "morning light," or "ox" 524; c. w. ברק "lightning," ברד "hail," בחור "young man," "chosen," קבר "sepulchre," בר "son," "pure" etc. 522 (ii)-526; c. w. בקרן "with rays" 522 (vii)
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- ברד "hail," c. w. בערו "were kindled," עביו "his thick clouds," עברו "passed" 101; c. w. בר "lye," "soap," "son," ברק "lightning," בקר "morning-light" or "ox," בחור "chosen," "young man" etc. 522 (ii)-526; s. also בקר
- ברכה "blessing," c. w. בכרה "first-bornship" 417; s. בכור
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- בתות "desolate," c. w. תבל "habitable land" 150 n.
- גבול "boundary" 438 (ii) *a*; s. also גלילה
- גוי "nation," c. w. עיר "city" (*q. vid.*), נר "beacon" 436 *a*; גוים "nations," c. w. גוים "men" 429 (iv)
- גולל "gravestone," c. w. נלה "reveal," גלל "stone of rolling" 527 *b, d* foll.
- גוים "men," s. גוי

גל "spring," c. w. גן "garden" 498 *d*
 נלה "reveal," "manifest," "betray" 373 (ii) *b-c*; c. w. גלל "for the sake of" 373 (ii) *b*; גלילי "Galilæan," גלל "roll" 498 foll.; נגלה "uncovering," בננה "in the garden" 498 *d*; נגלתה "is revealed," LXX ἐπέβλεψεν 498 *d*; גולל "gravestone," גלל "stone of rolling" 527 *b, d* foll.
 גלילה "region," "circuit," "Galilee" 128, 438 (ii) foll.; c. w. גבולת "boundaries" 438 (ii) *a-b*
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 גלל "roll," "stone of rolling" etc., גלה, "sake" (in בגלל), s. גלה
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 גנב "convey," c. w. גנן "gardener" 527 *f*
 גנה, s. גן
 גנן "gardener," c. w. גנב "convey" 527 *f*
 ג c. w. ר 5, 90 foll., 106, 125 *b*, 161, 191 *b*, 403, 406
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- and חזה "behold" 484 (iii);
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- הלך "go," "went," c. w. המלך
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 "profane," "make com-
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- המלך, s. הלך
- הנה "behold," also הא 456 *a*; c. w.
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- הר "mountain," c. w. עיר "city"
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 "mountains," c. w. חרב
 "drought" 20 *a*
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- ויחדו "and rejoiced," c. w. יחדיו
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חסר "(is a) reproach," "merciful"
161-4; c. w. חסר "lacking"
161-4

חסם "muzzle," and חכם "wise,"
"do wisely" 462 a

חסר, s. חסר

חרב "drought," c. w. הרים "moun-
tains" 20 a

חרם "utterly destroy," and כרם
"vinedresser" 460 (i)

חימי "profit," טמא "unclean," "de-
filed," and תימה "admira-
tion" 67-8

י (yod) and ו (vaw) 4 a (iii)

ידע "know" 7; c. w. יעד "appoint
a meeting" 7; w. עוד "still,"
על "upon" 123 a, 422; w.
רוע "cry out" 7, comp. 147;
w. רע "evil" 7, 90, 406 a;
w. רעה "feed" 7; w. רעע
"break," "crush" 7, 147;
rendered "say" 464 (esp.
464 a, and comp. 8); s. also
496 b

יהוה "the Lord," c. w. forms of
"be" 297 n.

יום "day," forms of, c. w. ימין
"right hand," מים "water,"
בנים "sons" 230 n.

יונה "Jonah" or "dove," c. w. ינה
"oppress," יתן "shall be
given" 412 a

יחד "unite," יחדיו "together," c. w.
ויחדו "and rejoiced" 470

יכה "will scourge," c. w. יכה "ad-
monish," "reprove" 493 b;
s. also 502 (vi)

יכל "be able," c. w. forms of בלה

"come to an end," comp. כל
"all" 363 b

יולך, s. יולך

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יסר "chastise," c. w. סר or שר
"governor" 502 (vi); s. also
איסר

יעד "appoint a meeting," c. w. ידע
"know," רוע "cry out," רע
"evil," רעה "feed," רעע
"break," "crush" 7

יצא "go forth," c. w. יצת "light"
373 d

יקרב "will draw near," c. w. ירק
"spit" 488 n.

ירא "fear" 138, 356; means "he
feared" or "he will see" 538

ירמיה "Jeremiah" 487 (i) (β) d; c. w.
forms of רום "lift" and אמר
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ירק, or רקק, "spit," c. w. יקרב
"will draw near," דק "dust,"
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"break" 488 n.

יש "is" 435; c. w. ישר "right"
435; rendered *estai* 437 n. 2;
ambig. 487 (i) (β) d

ישב "sit," c. w. forms of שוב "turn,"
"return," "do again" 9,
149; meaning "abide" 178
foll.; s. also 231 a, 448 c

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כ c. w. ב 4 a-b, 351 b; hence כ
"like," c. w. ב "in" 114 a

כבר "glory," c. w. כבד "like a son"
125 b; s. also כבד "rich"
518

כבשים "fullers," c. w. כבשים "lambs"
522 (vii) n.

כבר "like a son of" (<i>i.e.</i> "aged"), c. w. כבר "renowned" 125 <i>δ</i>	ל c. w. ר 148 <i>a</i> , 351 <i>a</i> ; sign of infin. 529; c. w. part of a name 498 <i>h</i>
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כן "prepare," "set," c. w. כן ("right" 433 <i>a</i>) 434 <i>δ</i>	לכן "therefore" (<i>q. vid.</i>) 94 <i>a</i>
כזית "like this" (fem.) conflated 311 n.	לב "heart," and קרב "midst," s. 370 (i)-371
כי "for" or "when" 98 <i>a</i> ; "but" or "for" 115 n.; "but" or "when" or "for (indeed)" or "assuredly" 428; "when" or "that" or "verily" or equiv. to inv. commas 459 (v); s. also 102	לבן "white(n)," c. w. Heb. of "Lebanon" 522 (vi) <i>c</i> , 525 <i>c</i>
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ככר "plain," "circle" 335 <i>a</i>	להן "therefore," c. w. להם "(to) them" 432 <i>a</i> ; w. לכן (<i>q. vid.</i>) "therefore," or "to you" (fem.) 432 <i>a</i>
כל "all," ins. or om. 380 <i>a</i> ; c. w. כלה "come to an end" and יכל "be able" 363 <i>δ</i>	לו "to him" 351 <i>a</i> , also "not" 94 <i>a</i> , 403 (i); c. w. לא "not" 123 <i>a</i> , 423 <i>a</i> ; s. also 529 n.
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כנף (lit.) "wing," hence "border (of garment)" 388 n. ¹	לחם "bread," c. w. הלם "hither" 403 (i); w. להם "for them- selves" or "to them" 267 (iii)
כף "palm" of hand, "sole" of foot 218	לם, s. לט
כרמים "vinedressers" or "vineyards," c. w. חרם "destruction" 460 (i)	לכן "to you," c. w. לכן "there-
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¹ The view taken in 388 is confirmed by the fact that כנף—the word there suggested as the original in Mk v. 27, Mt. ix. 20, Lk. viii. 44—occurs in Mt.-Lk. in the Curetonian, rendered "skirt" by Prof. Burkitt, and also in Ezek. v. 3 where it is rendered by LXX "mantle," Aq. "fringes," Sym. "borders," al. Sym. "the border of thy cloak."

fore" or "to you" (fem.)
and w. להם "to them"
432 a; להן "therefore"
(LXX "(to) them") 432 a;
s. also 432-5, 502 (ii)
לכן "therefore," also "to you"
(fem.) 432 a; c. w. לא כן
"not thus" 94 a; s. also לכם
לעג "mock," and מעוג "cake"
466 (a) a

מ- (particip. prefix) 490; c. w. מה
or מי interrog. 374 a, 490-1,
esp. 491 a, 527 b

מ- (prepos. prefix) "from," c. w.
ב- "in," "into," "with"
9 a, 144 a, 151, 158 a, 253,
371, 516 a; c. w. מי or מה
interrog. 491 a, 527 b; c. w.
final ם (sign of pl.) s. מ final
below; c. w. ם 309 n.;
"more than" 522 (iv); am-
big. 310 n. i; comp. 380,
380 a

מ final, written ם, pl. suffix, c. w.
מ- "from" 487 (i) (f); re-
peated as מ- "from" 155 n.;
causes omission of foll. מ-
"from" 114 n.; s. also 522
(iv)

מאד "exceedingly," c. w. מאה (or
מאת) "a hundred," "a
hundred times" 445 a; w.
מאז "from then" 445 a

מאת, מאה, "a hundred," s. מאד

מאד "from then," s. מאז

מגדל "tower," c. w. מנגד "over
against" 498 g

מדוע (lit.) "knowing what?" i.e.
"why?" 357 a; c. w. מרע
"evil" 406 a; w. מידע
"acquaintance" 496 b

מדרש, meaning of 465 n., 466 (η)

מה "what?" "why?" c. w. מי
"who?" 493 c, 502 (ii) b;
w. particip. prefix 374 a;
מה לכם "what will ye?"
c. w. מלככם "your king"
502 (iii)

מחר "next day," c. w. מוחר "from
the mountain" 144 a

מי "who?" s. מ- and מה

מידע "acquaintance," c. w. מדוע
(q. vid.) 496 b

מים "water," c. w. forms of יום
"day," ימין "right hand,"
בנים "sons" 230 n.

מכים "smiters," נכים "abjects," and
נכרים "aliens" 490

מלא "fulfil," c. w. מלתא "word"
123 a, 422 a

מלאך "angel" (or "messenger")
c. w. מלך "king" 105-6,
272 (i), 285 foll.

מלים "words," c. w. סלח "forgive"
403 a

מלך, s. מה, הלך, and מלאך

מלחא, s. מלא

מגדל "over against," c. w. מגדל
"tower" 498 g

מנעל "shoe," "boot," diff. fr. סנדל
"sandal" 390 (ii) (ε) a

מעגל "cake" 466 (a) a, s. לעג
"mock"

מעילי "my mantle," c. w. מער
"tremble," "totter" 113 n.

מעל "treachery," and משל "par-
able" 366 b

מפני "from the face of," "away
from," because of" 413 a;

פנה (vb.) "turn the face
[to, or, from]" 413 a

מצא "find," "be able" 209

מרע "evil," s. מדוע

מרפא "remedy," c. w. מאמר "say-
ing" 403 *a*

משל "parable," and מעל "treach-
ery" 366 *b*

נגד "against," "over against,"
c. w. גן "garden" 498 *f*;
s. also מנגד

נדיב, meanings of 272 (i)

נהר "river," c. w. נוה "habitation,"
נר "beacon," עיר "city"
436 *a*

נוה, s. נהר

נחש and נחשת, meanings of
390 (ii) (ג)

נטה "stretch," c. w. נטל "hoist"
196

ניר, rare for נר (*q. vid.*)

נכה "scourge," 3rd pers. fut. יכה,
c. w. יכח "admonish" (fut.
'יכח) 493 *b*

נכים "abjects," c. w. נכרים "aliens,"
מכים "smiters" 490

נעל "shoe," "boot," diff. fr. סנדל
i.e. "sandal" 390 (ii) (e) *a*

נער "shake out" 390 (i) (e)

נערה "maid," c. w. ניר or נר
"lamp" 373 *c*

נפל "fall," c. w. תפל "un-
tempered" 437 (i) *a*

נצח "end," c. w. יצת "burn,"
"kindle" 185 *b*

נר "beacon," "lamp," "light,"
c. w. עיר "city" (*q. vid.*)
436 *a*; c. w. נערה "maid"
373 *c*

נשא "lift up," "bear," "forgive"
262 *a-b*; c. w. אנש "af-
flicted" 262 *a*, 263 *a*

נ c. w. כ 309 *n*.; w. ש 502 (vi) *a*,
522 (vii) *n*.

סבב "travel round," rendered "go
through" 390 *c*

סגן "governor" 502 (iv) *b*

סכן "benefit," "am in the habit"
502 (iv) *b*

סלח "forgive," LXX "heal" 403 *a*
סנדל, translit. of Gk "sandal,"
diff. fr. "shoe," "boot"
390 (ii) (e) *a*

סר, or שר, "prince," "governor"
502 (vi) *a*, c. w. יסר "chas-
tise" 502 (vi)

ע c. w. מ 4 *a-b*, 186 *a*, 484 (iv) *a*;
w. ח 4 *b*; w. ש 366 *b*; om.,
e.g. בל for בעל, and בי for
בעי 4 *a*

עביו, s. עב

עבר "minister," "serve," "servant,"
c. w. עבר "pass," "cross"
72, 95-6, 106; w. דבר
"word" 417 *b*; pl. rendered
ol *περι* 370 *a*; s. also 191 *b*

עביו "his thick clouds," c. w. עברו
"passed," בערו "were
kindled," and ברד "hail"
101

עבר "pass," "cross," "across," c. w.
ערב "evening," "west,"
עברה "wilderness,"
"ferry-boat," עברות "fords,"
ערכות "plains" 12, 13,
70-3; s. also עבר, עביו

עברה "ferry-boat," pl. עברות
"passages," "fords," s. עבר
עוד "still," c. w. ידע "know"
123 *a*, 422; w. על "upon"
123 *a*

עולה "iniquity" or "burnt-offering"
506 (iii); s. על

עור "skin," c. w. עין "colour" and
אור "light" 421 *a*

- עין, meanings of 421 *a*; s. עור
- עיר "city," c. w. (or substituted for) גוי "nation," הר "mountain," נהר "river," נוה "habitation," נר "beacon" 436 *a*, 452 *a*; c. w. ערבה "wilderness," ערבות "plains" 169 foll.
- על "upon," c. w. עור (*q. vid.*) 123 *a*; interchanged w. אל 369 *b*; c. w. עלה "go up," עליו "occasion," "about him (or, it)," "above him (or, it)," עולה "iniquity" or "burnt offering" 506 (i)-(iii); s. also עליו
- עלאה "high," c. w. צלא "pray" 421 *b*
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[illegible]

¹ See also Appendix V, *passim*.

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Evangelist, Philip the, 1015 *a* foll.

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Eyes, "in his e." (R.V. Levit. xiii. 5, 37) rendered (Gesen.) "in its appearance", 717

Ezra, praying "at the offering of the oblation," 628

-*e* interchanged with -*ai*, 976 *a*, *b*

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εἰσῆλθεν *els*, the Heb. for ε. ε. wrongly rendered ἦλθεν ἐπὶ, 680 *a*

εἰσφέρομαι, 1129 *d*

ἐκ and ἀπό, primary distinction between, 940 *c*; ὥσον ἐκ &c., 940 *a*

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ἐκλεκτός (ἐκλελεγμένος), 786-816; a name of Tabor, 981 *a*

ἐκτενέστερον, 959 *a*

ἐκφοβος, 885 *a*, 896 *b*

ἐμπλήσει = Is. xi. 3 (R.V.) "his delight shall be," 666 *a*

ἐνανθρώπησις, 587

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ἐπιείγομαι, 978 *d*, 1010 *d*, *e*

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ἐπὶ, ἦλθεν ἐπὶ wrongly substituted for εἰσῆλθεν *els*, 680 *a*

ἐπιβαλὼν, read as βαλὼν, 928 (iii) *b*

ἐπιστολαί, 1137 *a*

ἐπτά τό, error for ἔπατο, 668 *b*

ἔπατο, read as ἐπτά τό, 668 *b*

εὐλάβεια¹, Heb. v. 7 "was heard

¹ Εὐλάβεια means "taking good heed to avoid offence," sometimes in a good sense, as when Philo (i. 476-7) praises Abraham for his combination of free speech (Gen. xv. 2 "What wilt thou give me?") with "godly fear" (Gen. xv. 2 "O Lord (ὦ δέσποτα, i.e. Master)"); but often in a bad sense, as in Wisd. xvii. 8 (of the Egyptian "fear worthy to be laughed at"), and the verb is often thus used with negatives ("Be not afraid" &c.). In Prov. xxviii. 14 "Happy is the man that *dreadeth* alway," LXX has καταπτήσων, "crouching down", softened by the addition of δι' εὐλάβειαν. And so a Greek translator might use εὐλάβεια instead of φόβος to imply that the fear was not cowardly, but the "fear of *doing evil*." But would "fear", in this *negative sense*, be attributed to Christ by an early Evangelist except under a misunderstanding?

Note that in Prov. xxx. 5, Nahum i. 7, Zeph. iii. 12, LXX has εὐλαβοῦμαι as a rendering of a form of נִסָּח "trust", confusing it with נִסָּח "be silent before", "be afraid of". This suggests that the text might be a misinterpretation of "He was heard because he *trusted*."

Westcott says "For the use of ἀπό see Luke xix. 3; xxiv. 41; Acts xii. 14; xii. 11; John xxi. 6." But *all these have a negative* ("could not for the crowd," "disbelieved for joy" &c.); and a negative, or some notion of constraint (as with the Latin *prae*), occurs in most of the instances of מִן "from", meaning "by reason of", referred to in Gesen. 580 *a*, 583 *a*. More to the point would be Josh. xxii. 24 "we did it *from* carefulness," ἐνεκεν εὐλαβείας, but Aq. ἀπὸ μερίμνης "from anxiety": but neither this, nor any of the instances, is exactly parallel to the present. The preposition points to literal translation from Hebrew, in which case a participial may have been taken for the prepositional prefix (·ל), as in Ps. lxxii. 12, Job xxix. 12 &c.

(R.V.) for ($\delta\pi\delta$) his godly fear ($\tau\eta\varsigma$ $\acute{\epsilon}$.),” **964 a**

$\acute{\epsilon}\chi\acute{\epsilon}\tau\lambda\eta$, **928** (iii) δ

$\acute{\epsilon}\omega$, parall. to $\acute{\alpha}\phi\acute{\epsilon}\lambda\eta\mu\iota$, **1066 a**

$\eta\lambda\acute{\iota}$, or $\eta\lambda\acute{\iota}$, **1053 a₁**, and see “Eli”

$\eta\lambda\iota\omicron\upsilon$, may mean “sun” or “Elijah”,

1057-60, esp. **1060 a**

θ , see below T

Face, “f. of God”, opposed to “back”, **898-901**

Face (verb), Mal. iii. 1 (lit.) “shall face”, i.e. “shall clear from before my face”, **830**

Fan, “the winnowing f.”, **858**

Father, “Our Father”, not freq. in Jewish Prayers, **966 b**

Fiery (trial), (?) confused with “cup”, **978 b**

“Fire” or “light”, **617-25**; fire a hostile element, **624**; “the immaterial f.”, **625**; confusable with “fire-offering”, **634**; baptism by f., not a Jewish phrase, **856 a**; interchangeable with “cup”, **978 b, f**, **1001, 1010 a**

Firmament, the, **644**

Firstborn of God, the, **797**; connection between “chosen” and “firstborn”, **799**

Flock of the Gentiles, the, **1018**

“For” (conjunction) and “but”, confusable in transl. from Heb., **1068 a**

“For” (prep.) (Heb. ב) rendered “to”, **927 b**

Forsake, confusable with “be eclipsed”, **1060**

Fountain, “the whole f. of the Holy Spirit”, **665**; (Deut. xxxiii. 28) “fountain of”=(Onk.) “according to the likeness of,” **717 a**; “fountain”, (?) a name given to a “summary” of prayers, **717 b**

Freedom, “the spirit of f.”, **724**; in 2 Cor. iii. 17, **883 b-c**

Fuller, (Mk ix. 3) “no f. on earth”, **864 b**, **901 b**

Fuller’s soap, **901 b**

Fullness, “the f. of the Godhead”, **571 a**, **665**

Furca (Lat.), the yoke of punishment, **928** (i) foll., **928** (vi) (vii) foll.

Furcifer (Lat.), **928** (vi), **928** (vii) b foll.

Furnace, confusable with “cup”, **978 b**

ϕ , see under P

Gadia, “the House of G.”, **616 d**, **734**

“Gaza¹”, “G. this is desert,” **1015 d**

Gennesaret, rabbinical derivation of, **960 b**; perh. erron. for Gethsemane, **877, 960**

Gentiles, “the Court of the G.”, **981 b**; “the coming in of the G.”, **1014**

Gethsemane, **1004, 1008**; Gennesaret perh. erron. for G., **877, 960 b**

Gibeonites, the, **783 a**

Glorify, “them that glorify me I will glorify,” **913**; “g.” interchanged with “hallow”, **969-71**, comp. **1011**;

¹ Beside other conflation (1015 d), Acts viii. 26-7 appears to have conflated (1) $\epsilon\upsilon\nu\omicron\upsilon\chi\omicron\varsigma$ with $\delta\upsilon\nu\acute{\alpha}\sigma\tau\eta\varsigma$ (comp. Jerem. xxxiv. 19 “eunuchs”, $\delta\upsilon\nu\acute{\alpha}\sigma\tau\alpha\varsigma$); (2) $\epsilon\iota\varsigma$ $\gamma\acute{\alpha}\varsigma\alpha\nu$ “to Gaza”, with “over [all her] treasure” $\epsilon\pi\acute{\iota}$ [$\pi\acute{\alpha}\sigma\eta\varsigma$ $\tau\eta\varsigma$] $\gamma\acute{\alpha}\varsigma\eta\varsigma$ [$\alpha\upsilon\tau\eta\varsigma$]. The Eunuch, being (Euseb. ii. 1. 13) “the first” convert “from the Gentiles”, appropriately comes from “Aethiopia”, because Ps. lxxvii. 31 (LXX) “*Aethiopia shall be the first* ($\pi\rho\omicron\phi\theta\acute{\alpha}\sigma\epsilon\iota$) to stretch out her hand unto God.” In Zeph. ii. 3-4 (“Azah (i.e. Gaza) shall be *Azubah*, i.e. *forsaken*”) the Targ. has (1051-6) *sabach* (for *azab*), which might suggest that “the man of Gaza” was “*forgiven*”. Also, instead of “noonday”, Targ. has a deriv. of קִיּוּ , which may mean “*purify [with water]*”, suggesting “baptism”. The Eunuch, no longer lamenting over himself as (Is. lvi. 3) “*a dry tree*”, but being guided to the Man who is (Is. xxxii. 2) “*as rivers of water in a dry place*,” exclaims (Acts viii. 36) “Here is water”. Receiving life, he departs after God has (Is. lvi. 7) made him “joyful”. Philip (Acts viii. 40) “is found in *Asotus*,” (?) the city of “No-Life” (L.S. recognize $\acute{\alpha}\zeta\omega\tau\omicron\nu$ only as “ungirt”, but Hesych. adds $\acute{\alpha}\beta\iota\omega\tau\omicron\nu$): where he continues his life-giving career.

- "Glorify thy Name", 913, 970, 1011, 1020, 1022
- Glory, of Moses, of the Lord &c., 882-4; of God, 898; substituted for "goodness", 660 *a*, 899; paraphrased as "hosts of angels", 900; the Heb. for, may mean "weight" or "riches", 660 *a*, 1021 *b*; a LXX rendering of Heb. "goodness", 660 *a*, 899; a periphrasis for "God", 660 *a*; "a weight of g.," 660 *a*; the Gk "glory" interpr. "opinion" by Diatess., 878; glory, in Jn, regarded as following trouble, 986; "the power and the glory," 1021 *a-b*; Mk x. 37 "in thy glory", parall. to Mt. xx. 21 "in thy kingdom", 1021 *b*; see also 1021 *c*
- Goad, mistranslated "plough", 928 (iii) *b*; "kick against the g.," 928 (iii)
- God, periphrases for, *e.g.* "Glory", "Heaven", "Name" &c., 660 *a*
- Gods, false, 658
- Going up, confused with "offering", 629 *c*
- Goodness, rendered by LXX "glory", 660 *a*, 899
- Gospel of the Ebionites, 578; of the Hebrews or Nazarenes, 570 foll.; the Arabic Gospel of the Infancy, 658; (?) "according to the Apostles," 600 *b*
- Greece, called Javan, 696 *a*; (Zech. ix. 13) "thy sons, O Greece," 1018
- Greeks, come to Jesus, 921, 1014-6, comp. 1020 *c*
- γυνώσκω, aorist of, 1068
- γραφαί, meaning of, 1145-6
- γρηγόρησις, 635 *a*
- γρηγορώ, 945
- Hallow, interchanged with "glorify", 969-71, comp. 1011
- Hands, "lay h. on", 611 *b*
- Hasten, confusable with "be constrained", 1010 *e*
- "Hate", applied to parents, 928 (iv), (x)
- "Hear ye him", 817-49
- Heaven, a periphrasis for "God", 660 *a*; "of Heaven" interchanged with "Most High", 971 (vi); "the heaven opened", 641
- Hebrews, the, Epistle to, 1139; Gospel of, 570
- (H)eli, aspiration of, 1053 *a*₁
- Hellenists, the, 1015 *a*
- Hermon, 867 *a*, 981, 1060 *c*
- Herod, erroneously mentioned, 578 *a*
- Hezekiah, his prayer, 989
- Hide, Jesus "was hidden", 1013
- High, "Most High", 971 (vi), interchanged with "of Heaven" (*ib.*)
- Highpriesthood, 893 *a*
- Hillel, 734-8; the Bath Kol for H. against Shammai, 756-62; "the House of H.," 616 *c*
- Holy, "the Holy One" in Clem. Rom. substituted for "angel", 837; "the Holy One of God," 893-4; see "hallow"
- Horns (Exod. xxxiv. 29, 30, 35), 882, 896
- Hour, (?) a paraphrase of "cup", 956; (?) conflated with "cup", 1003 *b*
- House of, meaning "the followers of", 616 *c*
- I AM, how expanded by Jer. Targum, 1024 *a*
- If, implying a negative, 956; meaning "if only", "would that!" 978 *g*
- Intercession, Heb. "made i.," LXX "was delivered up", 927
- Interrogative pronouns, variation of, 1146 *c*
- Isaac, the Sacrifice of I., 928 (i) *b*; 1069 (i)-(v); carrying the wood, 928 (i) *b*
- Isaiah, his martyrdom, 928 (v); Mark's use of the name, 833, 839 *a*
- Israel, "the hardening of I.," 1014
- Ἰκρίον, 928 (vii) *d*, 928 (x) *b*
- Ἰνα τί, not used in Jn, 939 *b*
- Jabneh, 735; the synedion of J., 761

Jacob at Bethel, 659; wrestling with the angel, 959; accused by Satan, 961

Javan, *i.e.* Greece, 696 *a*

Jesse, the name, confusable with "aged", 706 *c*; "a weaver of the veil of the house of the sanctuary", 709 *a*

"Jesus" interchanged with "John" in the Ebionite Gospel, 581; Jesus, or Joshua, son of Nun, 832, 846, cp. 961 *a*

Jews, Christian, prepossessions of, 963

John (the Baptist), described himself as being a Voice, 864

John (the Evangelist), his style, 1120; its apparent simplicity, 913 *a*; he does not dislike ambiguity, 939 *c*; intervenes where Luke omits or alters Mark, 656

"John" (the name), interchanged with "Jesus" in the Ebionite Gospel, 581; interchanged with "Jona(h)", 719; rendered "Ovias", 616 *c*; perh. an error for "Jordan", 563 *a*, 565, 610, 611 *b*, 1039 *a*

John Hyrcanus, 566, 569, 730

"Jonah", a Heb. noun for "dove", 719; interchanged with "John", 719

Jonathan ben Uzziel, 739 *a*

"Jordan", perh. corrupted to "John", 563 *a*, 565, 610, 611 *b*, 1039 *a*; perh. taken as "going down", 611; the water of J. to be rejected, 615

Joseph, his "rod", 697-710

Joshua, 897, 961 *a*; one of "the former Prophets", 797 *e*; Joshua or Jesus, the son of Nun, 832, 846, cp. 961 *a*

Joshua ben Chananya, 763-75

Judas Iscariot, 985 foll.

Kingdom, "the K. of God is within you," 971 (iv); "the yoke of the K.," 928 (ii); "No blessing in which there is not the K.," 1005 *a*; Mt. "in thy kingdom" parall. to Mk "in thy glory", 1021 *b*

καθαρόν πῦρ, 625 *a*

καθεύδεις¹ (Mk xiv. 37), corrupted, 960 *c*

καθώς, confused with καλώς, 951

καί might mean (Heb. *vav*) "and" or "even", 818, 834; "and" or "but", 933 *a*, 937; "for" or "but", 1068 *a*

καιρός, "time of trial", 956 *a*

καλώς, confused with καθώς, 951

κρίσις βλασφημίας, "a charge of blasphemy," 1129

Laban, the egotist, 928 (iv) *a*

"Lama" or "Lema", *i.e.* "why?" possible corruptions of, 1061

Lamb, "the L. that taketh away sin," 636

Legend, Jewish, 1069 (i)-(v)

Leper, purifying of a, 585

"Lifting up", in John, 928; comp. 1003 *c*, 1018, 1020 *b*

Lightfoot, Bishop L.'s interpretation of the Promise of Eusebius, 1136 *a*

Likeness, Deut. xxxiii. 28 (Onk.) "according to the l. of," = (R.V.) "fountain of", 717 *a*

Luke, his style, 850

Lulab, a, 1022

λ, *i.e.* "thirty", perh. dropped, 587 *a*

λάκκος, name of Tabor, 981 *a*

λησται, 928 (i) *e*

¹ As an illustration of (960) John's feigning sleep, comp. the story (no doubt as true as it is beautiful) about Bernard of Quintavalle (*Little Flowers of St Francis*, p. 2) "first companion of St Francis," who was at that time reckoned "the fool of Assisi." Bernard was entertaining Francis as his guest for the night, and (*Sons of St Francis*, p. 31) "the host fought against sleep, also feigning unconsciousness, watched, and saw his guest rise and spend the night in prayer, ...till morning broke. By the light of the little chamber lamp he had seen the fool transfigured. Bernard that night left all his former life behind him." The narrative also illustrates what might have happened to the two guests of the Lord Jesus who (Jn i. 39) "abode with him that day, it was about the tenth hour"; and it suggests how some kind of physical "transfiguration"—but very different from the common conception of it—might be combined with special spiritual energy.

Macarius, his comment on the accounts of the Crucifixion, 1051 *a*

Mahanaim, 659 *a*

Majority, vote of the (Exod. xxiii. 2), 763, 767

Malachi, his reference to the "Temple", 862; on the "Messenger", 818, 826-9 foll.

Marcosians, the, 978 *d*

Mark writes what may be called "a note-book Gospel", 996; said to have been Peter's "interpreter", 997

Martyrdom, of Akibah, 783, 928 (v), of Isaiah, 928 (v)

Mary (the Lord's mother), referred to as "the root" in Is. xi. 2, 669 *b*; reared "as a dove", 698; makes a veil for the Temple of the Lord, 709 *a*; the "choosing" of, 815 *a*

Matthew, prepossessed by prophecy, 996; said to have written his Gospel in Hebrew, 997

Maxims, "not maxims wanted, but men," 1000

Melchizedek, 893 *a*

Menahem, name of the Messiah, 704 *b*
"Messenger" and "Angel", identical both in Heb. and in Gk, 817 *a*

"Messenger" and "Prophet", 817-49; Mal. iii. 1 "Behold, I send my m.," 818, 826-35 foll.; Exod. xxiii. 20 "I send a m.," 820-4; Philo on, 822

Messiah, the, titles of, 790; builder of the Temple, 1019

Metamorphose, 883 foll., 896, 896 *c*, *d*; rarity of the word, 883

Metamorphosis of Satan into a sparrow, 688

Metatron, the, 824

Michael, 961 *a*

Minchah, oblation, 633-6, 627 *a*, 724 *d*

Misinterpretation in the synagogue, 997 *a*

Misquotation, in Mk i. 1-3, Mt. xi. 9-10, Lk. vii. 26-7, 830-1; in Acts iii. 22 foll., 845

Moses, "a prophet like unto M.," 825-46; the Assumption of M., 897; the

Mosaic Theophany, 896-907; M.

"received the Torah from Sinai,"

1136; the name, alleged to mean "a

great teacher", 871 (but see 871 *a*);

the glory of M., 882; Moses with

Elijah at the Transfiguration, 848-9;

"Moses and the Prophets," 870

Most High, interchanged with "of Heaven", 971 (vi)

Mountain, the, connected with prayer,

630 *a*; the M. of the Transfiguration,

867 *a*, 981; "the M. of the House,"

981 *b*; "a rooter up of mountains,"

764 *a*

"My", the freq. use of, rebuked by Philo, 928 (iv) *a*

μεσημβρία, "south" or "noonday", 1015 *d*

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797 *e*; not included by Justin in his
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παρέλθῃ, pass by, i.e. surpass, outstrip, conquer, 941 a

περιστερά (Lk. ii. 24); distinguished from τρυγών, 594 a, 685 b

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φούρκα, 928 (vii) b foll.

φωνή = Heb. "word", 852-3

φωτισθήτε, 635 a

¹ (1) L.S. have "to turn aside, or away from, τὴν ὄψιν π. τινός Xen. Cyn. 5. 27; π. τὸν ὀφθαλμόν to look aside, Luc. D. Meretr. 10. 2; π. τοὺς ὕσσοις to put them aside, Plut. Camill. 41: to avert, put away, Ev. Marc. 12. 14 (? error for Mk xiv. 36, Lk. xxii. 42)." But see the passages. (a) Xen. ἡ ποδωκία πρὸς τὸ ἀμβλυνεῖν αὐτῷ πολλὸν συμβάλλεται, ταχὺ γὰρ ἐκάστου παραφέρει τὴν ὄψιν πρὶν νοῆται ὅτι ἔσθι seems to mean "The hound's swiftness helps to make him still more dull of vision for he lets slip past him the sight of each object in turn before he perceives what it is" [less prob. "his swiftness carries the sight past him," as we should say of an express train]. (b) Luc. ἐκείνον δὲ ἐρυθρίασαντα κάτω ὄραν καὶ μηκέτι παρενεγκεῖν τὸν ὀφθαλμόν, "[she reported that] the young man blushed and looked down and would no longer let himself even glance at her," Reitz "nec amplius eo oculum adjecisse." (c) Plut. Here π. seems at first sight to mean certainly "put aside." But see the passage. διὸ καὶ μεθιστάμενοι τῶν ἰδίων ὅπλων ἐπειρώτο τοῖς ἐκείνων συστρέφασθαι καὶ τοὺς ὕσσοις παραφέρειν ἐπιλαμβανόμενοι ταῖς χερσίν (?) "So [the Gauls], letting go their own shields [? arms], tried to grapple at close quarters with the shields [? arms] of the Romans, and to give the slip to the pila, catching hold [of the shields] with their hands." In view of the very freq. meaning "let slip", "let pass", this might mean that they tried to "let the javelins pass them" by "dodging" them with their bodies, and to catch hold of the shields of the Romans with their hands: and this view is confirmed by Plut. Pelop. 9 π. "let pass" (Field), (not "parry") [L.S. also refer to Plut. Arat. 43 "let slip", Xen. Cyn. 6. 24 (passive) "slip away", "escape"]. Even if π. in Plut. Camill. 41 means "twist aside from oneself," it does not shew that π. could mean "remove from another person."

Having regard to the fact that L. and S. can quote no better instances than these—and that so able a scholar as Field does not quote either these or any others—to shew that παραφέρω can mean "I remove [from some one]," the *onus probandi* seems to lie with those who maintain the customary interpretation of Mk xiv. 36, not with those who deny it.

(2) Athenaeus p. 380 d, e quotes a discussion on the use of παραφέρω in which a mention of the [passive] "things served up [on the table] (παραφερομένων)" leads to the question "where do we find (πού κεῖται) the [active] serve-up (τὸ παραφέρειν)?" A guest gives four instances from four comic poets. The first is Aristophanes, π. τὰ ποτήρια "hand the cups". The second, Sophron, is said to use the word κατὰ κοινότερον ["communi magis notione"], but (?) "more sociably", one bowl being "handed" or "passed round" among many guests *in common* (κατὰ κοινόν, see L.S.). κατὰ κοινότερον could hardly refer to the style "in a somewhat common fashion" as follows: παράφερε Κοικία (edd. κύκλω but ?) μεστὸν τὸν σκύφον. In two of these instances, spite of the context, scribes have substituted περιφέρω. These facts suggest that considerations of linguistic fitness may have had some part in inducing Mark to suppose that π., with ποτήριον, could not be used in this vernacular or comic fashion. Hence the text may have seemed to require amending by inserting ἀπ' ἐμοῦ "from me", converting the meaning from "present (to)" into "remove (from)".

Quotation, from initial words, 973 *a*

Ram, story of the (Gen. xxii. 13), 1069 (i) foll.

Ransom, "to give his soul a r.," 925

Red Heifer, the, 615 *a*

Reduplication, Hebrew, 1058

Refiner, the, 857-64; ambiguities connected with, 858-61

Remarriage, sanctioned by Bath Kol, 745-6

Rest, Jn prefers "abide" to "r." in describing the resting of the Spirit, 714

Rest(ing), confusable with "dove", 695-6; means "resting-place", 724 *c*; confusable with "[evening] oblation", 724 *d*; Solomon "a man of r.," 724 *b*

Resting Place, of Jehovah, the Temple, 724 *c*

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Rome or Edom, 961 *a*

Sabach, Mk xv. 34 &c. "forsake", means also "let alone", "pardon", "suffer", 1051-6 foll.

Sabbath, 738

Samaria, 1015 *d*

Samuel, anointing of David by, 650, 797

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Saul, Abba, 1022

Saul, "the chosen of the Lord," 783 *a*

Say, "some say" confusable in Heb. with "some said", 874 *a*, 1059, comp. 1002; "say" = "purpose", 744

Scent, "to have s.," said of the Messiah, 667

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Seleucus, said to be an error for Philopator, 732 *a*

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Simeon ben Eliezer, 969

Simon the Just, 732

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Siphra and Siphri, 743 *a*, 1078-9

Sit, might imply "pause before praying", 944; confusable with "sleep", 945 *a*; may mean "remain", 945 *d*

Six, spirits, 667-8; six, variously connected, 668

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Slaves, 928 (vi); Philo on "the slavish race", 928 (iv) *a*

Sleep, confusable with "sit", 945 *a*

Snake, "the oven of a s.," 765

Snatch, "the Spirit snatched Philip," 1015 *d*

Solomon, "a man of rest," 724 *b*

Son, compared with "Name", 1005; "Beloved Son", 786-816; "son", in Heb., confusable with "fine [wheat]", 857; with "chosen", 860; a mis-translation of "servant", 805-11; "Son of God", 661; "Son of man", 661

Soul, "loving God with one's s.," 928 (v)

Sower, Parable of the, 1019; tradition about, 998

Sparrows, our Lord's saying about s. (Mt. x. 29) prob. not copied in Jewish tradition, 748 *a*

"*Specula*" (Lat.), *i.e.* "do the work of a *speculator*," "despatch", 748 *a*

Spirit, the Holy, "the whole fountain of," 665; Jn's doctrine about, 671; in j. Talm. corresponds to the Shechinah in b. Talm., 736; Bath Kol said to be substituted for, 743; "the Spirit" (absolutely), a title freq. in N.T., rare in O.T., 672; the descent of, connected with Is. xi. 2, 666; the resting of, 714 *a*; Is. xi. 2 "[the] Spirit of the Lord," mistransl. by LXX "[a] Spirit of the God," 669; elsewhere mistransl. or om. by LXX, 675; "Thy (or, the) Holy Spirit" substituted for "Thy (or, the) Name," 968, 971 (iii)

Spirits, "six" or "seven", 664-9; called "the powers enumerated by Isaiah," 557 *a*; "seven s." connected with the "seven lamps" in the tabernacle, 668 *a*; "spirits, or winds, four," 668 *a*

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Stature, metaphorically used, 883 *c*

Stephen, 871, 1015 *c*

Stoic dogma, 920; Stoic maxims, 1000

Stream, *i.e.* river, confusable with N. Heb. "light", 635

Successions, of the Apostles, 1136 foll., 1142 *a*

Sun, confusable with "Elijah" in Gk, 1057-60, esp. 1060 *a*

Sword, metaph., 1015 *d*, 1018

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στάσις, 923 (i) *e*

στανροκόμιστος, 928 (vii) *e* foll.

σταυρός¹, 928 (i)-(x)

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its meaning elsewhere, 879 *b*

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Tamar, Bath Kol on, 740, 743 *c*

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Tears, "strong crying and t." imputed to Jesus, 957-64 *a*

Temple, the, 1017-20

Tempus (Lat.), "time of trial", 956 *a*

Teraphim, transliterated, 1060 *c*

Testament of the XII Patriarchs, 566

"The" (Heb.) dropped before a noun defined by a genitive, 663

THEY, *i.e.* God, the powers of heaven, 667 *a*, 738 *a*

Thirty (λ) perh. dropped, 587 *a*; "t. years old", applied to Mary and to David, 709 *c d*; "t. years old" = (Heb.) "son of 30 years," 709 *d*

Thunder(s), 727-9, 781 *c*; "seeing the t. of Sinai," 781 *c d*

Transfiguration, the, Physical Hypothesis of, unsatisfactory 865-7; Voice at, why omitted by Jn? 865-907; Origen's view of, subjective, 869-74; in *Acts of John*, 877; a Jewish comment on, 881; tradition on, in Clem. Alex., 881; the subjective hypothesis is favoured by St Paul, 880; the Voice at, in "2 Pet.", 1131

¹ As confirmation of the statement (928 (x) *d*) that Jews would interpret "take up the cross" literally, see Dr Edersheim, *L. of Chr.* ii. 87 "They"—*i.e.* the disciples—"knew the torture which their masters—the power of the world—the Romans, were wont to inflict: such must they, and similar must we all, be prepared to bear, and, in so doing, begin by denying self": and he adds in a footnote, "In those days the extreme suffering which a man might expect from the hostile power (the Romans) was the literal cross; in ours, it is suffering not less acute, the greatest which the present hostile power can inflict: really, though perhaps not literally, a cross." I italicize the words that seem to confirm my thesis.

Transliteration, errors arising from,
1060 *c*

Tree, meaning Cross, 1020 *a*

Trouble, preceding prayer, 908–28;
followed by “glory”, 986, 1020 *b*;
“freedom from t.”, inculcated by
Epictetus, 920

θεράπων, 807 *c*, 808

τι, (?) substituted for δ, 1010 *c*; τι prob.
“why?” (not “what?”) in Jn xii. 27

τι εἶπω, 938–40, comp. 933 *a*

τίθεται ἐπὶ, “is [a name] attached to,”
not “is placed on”, 928 (vii) *f*

τίνα, meaning “what things”, 1142–6

τις, alleged to be used for δς, 931 *f*–*h*
τρυνγών (Lk. ii. 24), distinguished from
περιστερά, 594 *a*, 685 *b*

Uncovered, “with head u.”, 883 *c*

Unfamiliar phrases corrupted, 789–90

Unveiled, “with u. face”, 883 *c*

Upon, confusable with “go up”, 707 *b*;
with “came”, 851; with “yoke”,
928 (iii) *c*; “the word of the Lord
u.”, 850–2; “disquieted u. me” (Ps.
xlii. 5), 918

Upright (Lev. xxvi. 13) = (Targ.) “with
head uncovered”, 883 *c*

“Ur-Marcus”, p. xxxvi (*c*)

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ὁποστάνης, 928 (vii) *b* foll.

ὁψοῦν, 1003 *c*

Variation of the Interrogative, 1146 *c*

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or “but”, 1068 *a*

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Vision, confusion between v. and pro-
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Voice, “the V. of the Lord” in the
Bible, 727–9; how interpreted by
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himself a voice, 864; V. for “Daughter
of Voice”, 741 *a*; see *Bath Kol*.

Voices, *i.e.* “thunders”, 728

Wait, “I have waited for thy salvation,”
797 *d*

Walking, how interpr. by Philo, 727

Washing of feet, the, 928 (viii), 936

Water, “the water from heaven,” 625;
“the waters of the Law,” 764 *b*

Weaving of the veil, explained mystic-
ally, 709 *b*

Well pleased, “to be w.”, interchanged
with “choose”, 863

Wetstein on “the Dove”, 686–7

“Why?” implies prohibition, 918; means
also “How!” 918; in Heb. introduces
what ought not to be said, 939

Will, God’s Will, 1011; “Thy will be
done,” 931 foll., 955 foll.; Tertullian’s
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Wood, meaning Cross, 1020 *a*

Word, variously referred to as “Scrip-
tures” or “Prophets”, 953; “the
word of the Lord came,” 850; “ac-
cording to thy, his &c. word,” 949–
54, 993, 1011 *c*; “words of life”, 894

Works, good, meaning of, 1022 *c*

World, the, its double meaning, 1016

Writings, “the canonical writings”, *i.e.*
Bible or N. T., not Epistles alone, 1146

ξάλω, “scourge”, 928 (v) *a*, 928 (x) *b*

ξόλον, 928 (vii) *b* foll., 928 (x) *b*

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Yokes, and ploughs, “restored” by
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Zalmon, 745 *b*

Zechariah, (Zech. ix. 9) “Behold, thy
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Zion, the sons of, 1018

ζυγός = the bondage of the Jewish Law,
928 (vii)

FROM LETTER TO SPIRIT

III. HEBREW

The references are to paragraphs, indicated by black numbers, which, in this Index, run from 553 to 1149]

1. "c. w." means that one Hebrew word has been *actually c(onfused) w(ith)* another; "perh. c." means "*perh(aps) c(onfused)*."

2. "cble w." means that one Hebrew word is *c(onfusa)ble w(ith)* another word, owing to similarity of letters.

אב "father", c. w. אם "if", 979 *b*
 אבי "my father", 979 *b*
 אבי "O that!", 979 *b*
 אחד "one" }
 אחז "obtain" } perh. c., 891 *a*,
 אחר "behind" } 1069 (ii)
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 יקר "be glorious", c. w. קרא "call",
 915 *b*
 יקרא, (Onk.) "the glory of", (Heb.)
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 ישב "sit", c. w. שכב "sleep", 945 *a*
 כבד, means "weight", "riches",
 "glory", 660 *a*, 1021 *b*; al-
 tered to יקר, 915 *a*
 כבוד or כבודך "thy glory", cble w.
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- לו "to him", c. w. the rare לו "not", 985 *a*; c. w. לא "not", 779 *a*
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- מה "why?" implying negative, 918 *b*
- מלא "fulfil", cble w. מלאך (*quod vid.*) "angel" or "messenger", 656 *a*, 954; cble w. למא "why?" 954 *b*
- מלאך "angel" or "messenger", c. w. מלך "king", 656 *a*; cble w. מלא "fulfil", 656 *a*, 954
- מלאכרבר (?) "fulfilled according to the word," or "an angel hath spoken," 954
- מלך "king", c. w. מלאך "angel" or "messenger", 656 *a*
- מלכה "kingdom", cble w. מלך "king", 656 *a*
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I. NEW TESTAMENT PASSAGES

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II. ENGLISH AND GREEK

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2. "cble w." means that one word is *c(onfusa)ble w(ith)* another word, owing to similarity of letters.

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III. HEBREW

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1. "c. w." means that one Hebrew or Aramaic word has been *actually* *c(onfused)* *w(ith)* another; "perh. c." means "*perh(aps)* *c(onfused)*."

2. "cble w." means that one Hebrew or Aramaic word is *c(onfusa)ble w(ith)* another word, owing to similarity of letters.

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JOHANNINE VOCABULARY

I. NEW TESTAMENT PASSAGES

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	23	860		25	565, 714 <i>e</i> ,			885 <i>a</i>
3	2	690 <i>a</i>			719 <i>h</i> , 852 <i>c</i>		5-6	862 <i>b</i> , <i>c</i>
	3	726		37	753		8	862 <i>a</i> , <i>b</i> , <i>c</i>
	6	678 <i>a</i> , 861 <i>a</i>		44	856, 835 <i>f</i>		9	574 <i>a</i> , 718 <i>c</i> , 855
	8	852		47	753		10	477 <i>b</i> , 673 <i>d</i>
	9	851 <i>a</i>	6	9	851 <i>a</i> ₁		11	851 <i>a</i> , 856
	10	858		14-15	711 <i>a</i>		13	477 <i>a</i> , 862 <i>b</i> , <i>c</i>
	11	686 <i>f</i> , 833 <i>d</i>		17	728 <i>a</i>		14	834 <i>a-b</i>
	16	866 (iv)		19-20	858		17	679 <i>d</i> , 724 <i>a</i> ,
4	1-11	854 <i>a</i>		23	864 <i>a</i> , 866			853
	6	863		24	854 <i>d</i>		19	839 foll.
	9	565, 643		25	865		20	452-8, 609 <i>b</i> ,
	10	643		26	856			839 foll.,
	15	714 <i>b</i>		27	856, 862			858 <i>a</i>

This Index extends from 1436 to 1885 (printed 436-885).

MATTHEW			MATTHEW			MATTHEW		
		PAR.			PAR.			PAR.
8	22	720 ^f	11	6	859 ^e	13	58	673 ^d
	24	680 ^a		7	604 ^a , 689 ^e	14	5	708 ^c
	26	477 ^b			856		14	763 ^b
	34	755		8	755		20	692 ^c
9	2	834 ^{a-b}		10	681 ^a		21	693 ^c
	6	562, 575, 594 ^c		11	683 ^b		22	735 ^a
	8	575		13	860		23	718 ⁱ , 813 ^a
	9	604 ^a		16	861		24	813 ^a , 833 ^b , 864
	11	718 ^a		17	857		25	718 ⁱ
	16	815 ^d		19	775 ^a , 854, 864,		26	727 ^b
	17	751 ^b , 853 ^a			866 ^b		27	713 ^h , 811 ^e
	18	644, 765 ^a , 852 ^c		20	708 ^c		33	644, 727 ^j
	22	477 ^b , 864 ^b		22	859 ^b	15	2	728 ^a
	23	852 ^c		23	851, 866 ^a		3	714 ^h , 824-31
	27-30	742		24	859 ^b		14	861
	28	477 ^a		25	678 ^a , 852, 860,		17	817 ^a
	29	477 ^b			864-5		22	713 ^b
	30	713 ^e , 811 ^b , 885 ^a		26	852		24	723 ^j
	36	708 ^c		27	810 ^c , 852		25	644
	38	853		28	810 ^c		28	477 ^b , 533
10	1	580 ^a	12	29	865 ^a		16	721 ^h , 728 ⁱ
	2	709 ^a		13	728 ^e		18	709 ^a
	3	714 ^c		14	695 ^c		23	864 ^b
	5	863		15	810		24	792 ^b , 842
	6	723 ^j		16	752 ^b		27	712 ⁱ
	8	751 ^a		18	674		28	530 ^a , 710 ^c
	10	852		19	752 ^b foll.		17	855
	11	707 ^a , 751		20	689 ^e , 751		11	634 ^b
	13	853 ^a		21	855		14	862 ^d
	15-16	859		30	863		18	862 ^d
	18	695 ^b , 725 ^c		34	864		20	477 ^b
	20	720 ^k		41	859 ^b		26	712 ^e , 751 ^b
	21	679		42	859 ^b , 864	18	2	793
	22	713 ^f		45	856 ^a , 858		3	676 ^a , 865 ^a
	24	723 ^{h-i}		48-9	749 ^a		4	865 ^a
	24-8	775 ^a , 784-92		50	728 ^g		6	686 ^b
	25	723 ^{h-i}	13	50	728 ^g		8	734 ^b
	26	716 ⁱ , 738 ^a , 852, 859 ^d		10	720 ^a , ^b , 802 ^a		9	682 ^a
	27	863 ^a , 866		11-13	721 ^c		11	692 ^e
	28	565-6		13	612-3, 724 ^f		15	851 ^d , 852 ^a , 855
	32	861 ^a		15	683 ^e		16	696 ^e , 707 ^c , 725 ^e
	34	854 ^e		16	560, 859 ^e		20	793
	35	860		19	854 ^a		21	779 ^a , 781, 852 ^a
	36	787 ^a , 792 ^a		21	811 ^f		26	644
	37	450, 792 ^a , 866 ^b		22	676		31	720 ^f
	38	792 ^b		24	692 ⁱ	19	1	865 ^b
	40	671 ^b , 721 ^f		28-48	864		4	708 ^d
	40-I	825-31		31	692 ⁱ		8	708 ^d
	42	728 ^b		35	721 ^c		16	852 ^c
11	1	865 ^b		39	854 ^a		17	714 ^h
	3	632, 856 ^a		46	753		28	859 ^a
				53	865 ^b			
				54	696 ^d , 720 ^h , 864			
				55	714 ^c , 777			
				57	720 ^h			

This Index extends from 1436 to 1885 (printed 436-885).

MATTHEW

MATTHEW

MATTHEW

		PAR.			PAR.			PAR.
20	4	691 ^e	23	34	678, 854 ^c	26	25	696 ^e
	11	449 ^a , 718 ^a , 853		35	860		28	690 ^a
	19	678		37	674, 682 ^f , 859		30	794
	20	644		39	633		31	862
	21	712 ⁱ , 753	24	6	719 ^a , 728 ^l		33	438 ^a
	22-3	678 ^c		7	680 ^a , 687 ^a , 718 ^d		34	718 ⁱ
	25	570-1		8	708 ^d		36	634
	26	717 ^{d-e-f}		9	713 ^f		38	707 ^a
	27	717 ^f , 723 ^h		12	716 ^c , 851 ^c		39	716 ^b , 728 ^g
	28	579		14	695 ^b		40	634
	30	737 ^a , 813		21	708 ^d		44	695 ^e
	32	725 ^{b-c}		23	477 ^a		45	634
	34	477 ^b		26	477 ^a		48	716 ^g , 866 ^b
21	1	775 ^e		27	866		50	862
	2-7	861 ^b		30	712 ⁱ		51	738 ^b , 866 ^c
	5	456 ^a , 634, 754 ^a , 757		31	682 ^f		54	722 ^d
	8	720 ^f		38	680 ^b , 710 ^h , 755 ^a		55	857
	9	633, 816 ^b		42-4	634 ^a		56	722 ^d
	12	812 ^b		43	858		59	695 ^c
	15	816 ^b		45	862 ^e , 866		61	675 ^c
	16	860		46	859 ^e		64	713 ⁱ
	19	712 ^d		47	865		67	737 ^e
	21	467		49	752		71	860
	23-7	562		50	856		73	716 ^b , 727 ^j
	24	857 ^b		51	860	27	1	764
	25	477 ^a		25	1	6, 9	755	
	27	841		1	720 ^f , 755	11	725 ^{c-e}	
	32	477 ^a		4	720 ^f	15	711 ^e , 735 ^b	
	42	722 ^c , 811 ^e		7	720 ^f	19	745, 750	
	43	687 ^a , 718 ^d		9	852	27	814 ^c , 815 ^c	
22	7	861		19	634 ^b	28	805-6	
	8	853		21	862 ^e	29	689 ^e , 734 ^a , 805-6, 814 ^b	
	11	604 ^a , 853		23	862 ^e	30	689 ^e	
	12	853		24	754	33	807, 810	
	15	695 ^c , 723 ^b		24-6	856	40	675 ^c	
	16	727 ^d , <i>m</i>		35	750 ^b	44	817 ^c	
	24	721 ^e		36	810 ^b	45	710 ^b	
	27	866		37	750 ^b	48	689 ^e , 813 ^c	
	29	722 ^d		38-44	810 ^b	49	756	
	32	851 ^a		40	749 ^a	50	752 ^d	
	36	860		41	854 ^a	51	707 ^e	
	44	680, 856		42	750 ^b	52	693 ^a , 858	
23	3	714 ^h	26	44	750 ^b	53	716 ^h	
	6-7	866 ^b		1	865 ^b	54	727 ^j	
	11	717 ^{d-e}		2	678	59	716 ^a , 857 ^c , 866 (i)-(iv)	
	12	865 ^a , 866 ^a		4	723 ^b , 811	62	717 ^h	
	23	477 ^b , 697, 716 ^c , 851 ^c , 859 ^b		5	711 ^e	66	754	
	26	857 ^c		8	810 ^a	28	1-2	
	27	861		9	742 ^a , 814 ^a	5	680 ^a , 832 ^b	
	28	753		10	728 ^j	6	681 ^d	
31	859			12	734 ^e , 751 ^c	7	858	
				18	834 ^e	7	802 ^a	
				24	653, 713 ^a , 816 ^a	8	675 ^b	

This Index extends from 1436 to 1885 (printed 436—825).

MATTHEW			MARK			MARK		
		PAR.			PAR.			PAR.
28	9	644	4	11-12	612-13, 721 <i>c</i>	7	4	689 <i>c</i>
	10	749		15	854 <i>a</i>		5	677 <i>b</i>
	13	858		17	811 <i>f</i>		6	688 <i>a</i>
	15	713 <i>m</i>		19	676, 833 <i>c</i>		9	714 <i>h</i> , 824-81
	17	644		21	716 <i>g</i>		13	824 <i>a</i>
	18	562, 590		22	686 <i>c</i> , 716 <i>i</i> , 738 <i>a</i> , 859 <i>d</i>		22	811
	19	485 <i>c</i>		26-8	515		23	677 <i>b</i>
	20	793		30	686 <i>a</i>		26	713 <i>b</i>
		MARK		33	721 <i>c</i>		29	477 <i>b</i>
1	1	708 <i>f</i>		34	720 <i>a-d</i> , 721 <i>c</i>		33	693 <i>d</i> , 737 <i>b</i>
	2	681 <i>a</i>		39	832 <i>c</i>		35	852 <i>b</i>
	4	690 <i>a</i> , 734 <i>c</i>		40	477 <i>b</i> , 728 <i>l</i>	8	6-7	692 <i>i</i>
	5	678 <i>a</i> , 861 <i>a</i>		41	681 <i>c</i>		17	728 <i>l</i> , 737 <i>c</i>
	7	686 <i>f</i> , 833 <i>d</i>	5	6	644		18	721 <i>h</i>
	10	852 <i>b</i> , 866(iv)		12	723 <i>d</i>		21	728 <i>l</i>
	15	467, 480 <i>a</i>		14	675 <i>b</i>		23	693 <i>d</i> , 737 <i>b</i>
	16	725 <i>b</i>		19	653, 675 <i>b</i>		32	712 <i>f</i> , 744(xi) <i>a</i>
	19	716 <i>b</i>		22	765 <i>a</i> , 852 <i>c</i>		34	792 <i>b</i> , 842
	20	736 <i>b</i>		29	736 <i>c</i>		35	720 <i>f</i>
	22	562		33	727 <i>m</i>		38	697, 711 <i>a</i> , 712 <i>i</i>
	22-7	572-4		34	477 <i>b</i> , 653, 728 <i>e</i> , 854 <i>e</i>	9	1	530 <i>a</i> , 710 <i>c</i>
	24	835		36	477 <i>a</i> , 507 <i>a</i> , 533		12	634 <i>b</i>
	30	834 <i>a</i>		41	728 <i>l</i> ₂		17	862 <i>d</i>
	39	884 <i>c</i>	6	1	634 <i>a</i> , 720 <i>h</i>		18	735 <i>e</i>
	43	713 <i>e</i> , 811 <i>b-c</i>		2	696 <i>d</i> , 864		23	533
	44	653, 695 <i>b</i> , 833 <i>e</i> , 885 <i>a</i>		3	686, 714 <i>c</i> , 777		24	862 <i>d</i>
	45	738		4	720 <i>f</i> , <i>h</i>		34	570 <i>d</i> , 683 <i>b</i>
	1	884 <i>c</i>		6	673 <i>d</i>		35	717 <i>d-g</i>
	4	834 <i>a</i> , 884 <i>a</i>		7	562, 580 <i>a</i>		36	721 <i>g</i> , 793
	4-12	673, 736 <i>a</i> , 834 <i>a</i>		10	707 <i>a</i>		37	721 <i>f</i> , 826-81
	10	525 <i>a</i> , 562, 575, 594 <i>c</i>		11	695 <i>b</i>		40	885 <i>f</i>
	11	653		19	735 <i>b</i>		41	691 <i>b</i> , 728 <i>b</i>
	12	575		20	832		42	686 <i>b</i>
	14	604 <i>a</i>		21	738	10	43, 45	734 <i>b</i>
	15	834 <i>b</i>		26	832 <i>a</i>		1	634 <i>a</i>
	16	718 <i>a</i>		30	675 <i>b</i>		6	708 <i>d</i>
	21	815 <i>d</i> , 853 <i>a</i>		31	716 <i>b</i> , 810 <i>c</i>		15	865 <i>a</i>
	28	525 <i>a</i>		34	763 <i>b</i>		17	852 <i>c</i>
3	3	793		37	710 <i>e</i> , 734 <i>d</i>		21	716 <i>d</i> , 744(i)-(xi)
	6	695 <i>c</i>		41	692 <i>i</i>		34	686
	7	810, 834 <i>c</i>		42	692 <i>c</i>		37	712 <i>i</i>
	8	834 <i>c</i>		45	735 <i>a</i>		38-9	678 <i>c</i>
	15	562, 580 <i>a</i>		47	718 <i>i</i> , 813 <i>a</i>		42	570-1, 594 <i>a</i>
	16	709 <i>a</i>		48	634 <i>a</i> , 718 <i>i</i> , 735 <i>b-c</i> , 833 <i>b</i>		42-3	683 <i>a</i>
	18	714 <i>c</i> , 726		50	713 <i>h</i> , 727 <i>b</i> , 811 <i>e</i>		43	810
	20	634 <i>a</i>		52	737 <i>c</i>		43-4	717 <i>d-g</i>
	29	712 <i>d</i>		55	673, 736 <i>a</i>		44	723 <i>h</i>
	31	725 <i>a</i> , 737		7	677 <i>b</i>		45	579
	33-4	749 <i>a</i>		3	713 <i>m</i> , 728 <i>a</i>		46	737 <i>a</i>
	35	728 <i>g</i>					49	725 <i>b-c</i>
4	10	720 <i>a-b</i> , 802 <i>a</i>					51	737 <i>d</i>
	11	530 <i>a</i>				11	52	477 <i>b</i>
							1	775 <i>e</i>
							2	653, 728 <i>l</i>

This Index extends from 1436 to 1895 (printed 436-885).

MARK		MARK		MARK	
	PAR.		PAR.		PAR.
11	2-7 861 <i>b</i>	14	6 728 <i>j</i>	16	11 604 <i>a</i> , 856
	7 720 <i>f</i>		8 734 <i>e</i> , 751 <i>c</i>		12 597 <i>b</i> , 686 <i>c</i> , 687 <i>e</i> , 716 <i>i</i> , 738 <i>a</i> , 856 <i>a</i>
	9 816 <i>b</i>		11 686		14 597 <i>b</i> , 686 <i>c</i> , 708 <i>c</i> , 716 <i>i</i> , 738 <i>a</i> , 856
	10 633 <i>a</i> , 816 <i>b</i>		13 653, 728 <i>b</i> , 834 <i>e</i>		16-17 477 <i>a</i> , 487
	12 717 <i>h</i>		17 634 <i>a</i>		
	14 712 <i>d</i>		21 653, 713 <i>a</i> , 816 <i>a</i>		
	15 812 <i>b</i>		26 794		
	17 675		29 438 <i>a</i>		
	18 739-40		30 718 <i>i</i>		
	22 467		34 707 <i>a</i>		
	25 697, 711 <i>a</i> , 725 <i>a</i> , 737		35 716 <i>b</i>		
	28 594		36 697, 711 <i>a</i> , 728 <i>g</i>		
	28-33 562		37 634 <i>a</i>		
	29 857 <i>b</i>		41 634 <i>a</i> , 695 <i>e</i>		
	31 477 <i>a</i>		44 716 <i>g</i> , 866 <i>b</i>		
	32 688 <i>a</i>		47 738 <i>b</i>		
12	2 723 <i>h</i>		49 722 <i>d</i> foll.		
	4 723 <i>h</i> , 832		51-2 810 <i>b</i>		
	10 722 <i>c</i>		54 711 <i>f</i> , 715 <i>g</i> , 735 <i>d</i>		
	11 811 <i>e</i>		58 675 <i>c</i> , 679 <i>b</i>		
	13 723 <i>b</i>		62 713 <i>i</i>		
	14 727 <i>d</i> , <i>m</i>		63 696 <i>e</i>		
	17 687		65 737 <i>e</i>		
	22 866		67 735 <i>d</i>		
	24 722 <i>d</i>		70 716 <i>b</i> , 727 <i>j</i>		
	26 684, 837 <i>a</i> , 851 <i>a</i>		15 1 815 <i>b</i>		
	30-33 716 <i>d</i>		6 711 <i>e</i>		
	32 727 <i>m</i>		12 707 <i>g</i>		
	36 680, 856		16 814 <i>c</i> , 815 <i>c</i>		
	37 739-40		17 734 <i>a</i> , 805-6, 814 <i>b</i>		
	40 834 <i>d</i>		19 644, 689 <i>e</i>		
	44 715 <i>f</i>		20 686		
13	2 679 <i>b</i>		22 728 <i>l</i> ₂ , 807, 810		
	7 719 <i>a</i> , 728 <i>l</i>		29 675 <i>c</i>		
	8 680 <i>a</i> , 687 <i>a</i> , 708 <i>d</i> , 718 <i>d</i>		31 686		
	9 695 <i>b</i> , 725 <i>c</i>		32 817 <i>c</i>		
	11 720 <i>k</i>		33 710 <i>b</i> , 864 <i>a</i>		
	12 679		34 728 <i>l</i> ₂		
	13 713 <i>f</i>		36 689 <i>e</i> , 813 <i>c</i>		
	19 708 <i>d</i>		38 707 <i>e</i>		
	20 592, 709 <i>b</i>		39 727 <i>j</i>		
	21 477 <i>a</i>		46 691, 716 <i>a</i> , 857 <i>c</i> , 866 (i)-(iv)		
	26 712 <i>i</i>		16 1 832 <i>b</i>		
	27 682 <i>f</i>		2 815 <i>a</i>		
	32 697, 711 <i>a</i>		6 858		
	34 723 <i>h</i> , 728 <i>h</i>		7 802 <i>a</i>		
14	1 723 <i>b</i> , 811		9 815 <i>a</i>		
	2 688 <i>a</i> , 711 <i>e</i>		10 802 <i>a</i>		
	3 736 <i>d</i> , 834 <i>b</i>				
	4 810 <i>a</i>				
	5 710 <i>e</i> , 738, 811 <i>a-c</i> , 814 <i>a</i>				

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1	2	708 <i>f</i> , 719 <i>h</i>
	3	707 <i>e</i>
	6	734 <i>c</i>
	9	770
	12	727 <i>b</i>
	13	708 <i>b</i>
	17	501 <i>a</i>
	30	775 <i>c</i>
	31	865
	33	712 <i>d</i>
	47	774 <i>a</i> , 851 <i>b</i>
	51	766
	52	865 <i>a</i>
	53	768
	55	712 <i>d</i>
	57	708 <i>b</i>
	59	709 <i>c</i>
	69-77	774 <i>b</i>
	75	854 <i>b</i>
	79	710 <i>c</i>
2	3	720 <i>f</i>
	8	862
	11	774 <i>a</i>
	21	709 <i>c</i>
	22	833 <i>e</i>
	25	734 <i>c</i>
	34	764
	36	734 <i>c</i>
	39	720 <i>f</i>
	40	775 <i>c</i>
	41-2	711 <i>e</i>
	43	774 <i>c</i>
	44	767
	46	857
	52	775 <i>c</i>
3	2	764 <i>b</i> , 857
	3	690 <i>a</i>
	6	592
	8	851 <i>a</i> , 852
	9	858
	12	690 <i>f</i>
	13	772 <i>b</i>
	14	690 <i>f</i> , 852
	15	885 <i>b</i>

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PAR.

8	16	696 <i>f</i> , 833 <i>d</i> , 899
	18	674
	19	855
	21	866 (iv)
	22	767
4	1	772 <i>a</i>
	2-13	854 <i>a</i>
	6-7	665
	7-8	643
	11	863
	16	778
	17-19	690 <i>b</i>
	19	768
	20	719 <i>h</i>
	21	723 <i>c</i>
	22	775 <i>c</i> , 777-8, 857 <i>a</i> , 859
	23	778
	24	720 <i>f</i> , <i>h</i>
	25	727 <i>m</i>
	29	606 <i>a</i>
	32	562
	32-6	572-4
	34	835
	38	834 <i>a</i>
5	1	725 <i>b</i> , 769
	2	736 <i>e</i>
	2-6	763
	3	716 <i>b</i>
	4	763 <i>a</i> , 775 <i>e</i>
	6, 8	834 <i>c</i> , 835 <i>b</i>
	14	695 <i>b</i> , 833 <i>e</i> , 855 <i>a</i>
	19	884 <i>a</i>
	24	562, 575, 594 <i>c</i>
	25	834 <i>a</i>
	26	575
	27	604 <i>a</i>
	29	834 <i>b</i>
	30	449 <i>a</i> , 718 <i>a</i> , 853
	36-7	853 <i>a</i>
	37	751 <i>b</i>
	8	793
	11	695 <i>c</i>
	13	833 <i>a</i>
	14	709 <i>a</i>
	15	726
	16	714 <i>c</i>
	17	725 <i>b</i>
	20-2	859 <i>e</i>
	21	750 <i>b</i> , 854 <i>b</i>
	22	554
	25	768
	27	856

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6	28	885 <i>f</i>
	32-4	775 <i>c</i>
	35	856
	37	714 <i>d</i> , 859 <i>a</i>
	38	769
	39	861
	40	723 <i>h</i> , 775 <i>a</i> , 784-92
	41-2	851 <i>d</i>
	43	707 <i>g</i>
	44-5	864
7	1-10	862 <i>b</i>
	2	862 <i>b</i>
	3	713 <i>m</i>
	5	687 <i>a</i> , 718 <i>e</i>
	7	862 <i>a</i> , <i>b</i>
	7-8	718 <i>c</i> , 855
	9	477 <i>b</i> , 673 <i>d</i> , 864 <i>b</i>
	12	771, 775 <i>e</i>
	13	779 <i>a</i>
	19	632, 779 <i>a</i> , 856 <i>a</i>
	23	859 <i>e</i>
	24	604 <i>a</i> , 689 <i>e</i> , 856
	25	769
	27	681 <i>a</i>
	28	683 <i>b</i>
	32	857, 861
	34	775 <i>a</i> , 866 <i>b</i>
	35	854, 864
	37	834 <i>b</i>
	38	768 <i>a</i>
	44	728 <i>b</i> , 768 <i>a</i> , 864 <i>b</i>
	47	560 <i>a</i>
8	9	720 <i>a</i> , <i>b</i> , 802 <i>a</i>
	10	612-3, 721 <i>c</i>
	12	854 <i>a</i>
	13	811 <i>f</i>
	14	676, 715 <i>f</i>
	17	716 <i>i</i> , 738 <i>a</i> , 859 <i>d</i>
	19	884 <i>a</i>
	21	728 <i>g</i> , 749 <i>a</i>
	24	832 <i>c</i>
	25	477 <i>b</i>
	28	644
	29	833 <i>b</i>
	41	765 <i>a</i> , 852 <i>c</i>
	42	771
	48	477 <i>b</i>
	50	477 <i>a</i> , 507 <i>a</i> , 533

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9	1	580 <i>a</i>
	4	707 <i>a</i>
	5	695 <i>b</i>
	8	749 <i>c</i>
	12	858 <i>a</i>
	14	693 <i>c</i>
	16	692 <i>i</i>
	17	692 <i>c</i>
	23	793 <i>b</i> , 342
	26	712 <i>i</i>
	27	580 <i>a</i> , 696 <i>a</i> , 710 <i>a</i> , 727 <i>i</i>
	29	767, 769
	32	802 <i>a</i> , 865
	35	838 <i>a</i>
	38	771, 862 <i>d</i>
	42	862 <i>d</i>
	47	793 <i>a</i>
	48	717 <i>e</i> , 721 <i>f</i> , 826-31
	50	835 <i>f</i>
	55	864 <i>b</i>
	56	692 <i>e</i>
	57	839 foll.
	58	452-8, 609 <i>b</i> , 839 foll., 858 <i>a</i>
	60	720 <i>f</i>
10	1	779 <i>a</i>
	2	853
	3	859
	6	853 <i>a</i>
	7	707 <i>a</i> , 852, 860
	8	692 <i>f</i>
	12, 14	859 <i>b</i>
	15	851, 866 <i>a</i>
	16	671 <i>b</i> , 825-31, 832 <i>a</i>
	17	478 <i>a</i>
	17-20	589
	19	567, 580 <i>a</i>
	21	678 <i>a</i> , 851 <i>b</i> , 860, 864-5
	21-2	852
	22	810 <i>c</i>
	23	560, 859 <i>c</i> , 864 <i>b</i>
	26	860
	32	770
	38	771 <i>a</i>
	39	717 <i>b</i> , 771 <i>b</i> , 779 <i>a</i>
	40	717 <i>a</i> , <i>c</i> , 771 <i>a</i>
	41	771 <i>a</i> , 779 <i>a</i>

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LUKE			LUKE			LUKE		
	PAR.			PAR.			PAR.	
10 42	709 <i>b</i> , 771 <i>b</i> , 833 <i>a</i>		12 58	565-6, 569 <i>d</i> , 714 <i>e</i> , 775 <i>e</i> , 852 <i>c</i>		17 8	712 <i>g</i>	
11 2	851 <i>a</i> ₁					9	775 <i>c</i>	
6	692 <i>j</i>		59	566		10	723 <i>h</i> , 861	
9	852 <i>b</i>		13 1	862		24	866	
10	852 <i>b</i>		4	773		27	710 <i>h</i>	
21	720 <i>f</i>		14	728 <i>j</i>		32	721 <i>h</i>	
22	771 <i>c</i>		15	779 <i>a</i> , 861 <i>b</i>		34	718 <i>i</i>	
23	863		19	720 <i>f</i>		18 6	779 <i>a</i>	
26	856 <i>a</i> , 858		20	707 <i>g</i>		11	725 <i>d</i> , 866	
28	859 <i>e</i>		24	764		13	720 <i>f</i> , 725 <i>d</i> , 760	
31	864		27	764 <i>a</i>		14	865 <i>a</i> , 866 <i>a</i>	
31-2	859 <i>b</i>		28	851 <i>a</i>		18	852 <i>c</i>	
35	864 <i>a</i> , 866		29	866		35	737 <i>a</i>	
36	775		32	774 <i>c</i>		37	860	
39	779 <i>a</i>		34	674, 682 <i>f</i> , 720 <i>f</i> , 859		40	725 <i>b</i> , <i>c</i>	
41	857 <i>c</i>					42	477 <i>b</i>	
42	477 <i>b</i> , 697, 716 <i>c</i> , 851 <i>c</i> , 859 <i>b</i>		35	633		19 7	718 <i>a</i>	
49	854 <i>c</i>		14 1	765 <i>a</i>		8	779 <i>a</i>	
51	860		7	833 <i>a</i>		9	774 <i>b</i>	
12 2	738 <i>a</i> , 852, 859 <i>d</i>		11	865 <i>a</i> , 866 <i>a</i>		10	692 <i>d</i>	
3	784, 863 <i>a</i> , 866		21	861		11	531, 693 <i>c</i>	
4	565, 723 <i>i</i> , 775 <i>a</i> , <i>b</i> , 784-92		25	864 <i>b</i>		13	720 <i>f</i>	
5	565		26	450, 713 <i>f</i> , 720 <i>f</i> , 792 <i>a</i>		17	862 <i>e</i>	
8	861 <i>a</i>		27	720 <i>f</i> , 792 <i>b</i>		20	760	
11	567 <i>a</i> , 569 <i>a</i>		29	686		21-2	856	
20	718 <i>i</i>		33	720 <i>f</i>		23	772 <i>b</i>	
21	884 <i>c</i>		15 2	718 <i>a</i>		29	775 <i>e</i>	
23	865		12	715 <i>f</i>		30-5	861 <i>b</i>	
24	856		20	720 <i>f</i>		36	720 <i>f</i>	
25	856, 862		30	715 <i>f</i>		38	633 <i>a</i> , 816 <i>b</i>	
27	859, 864		16 4	720 <i>f</i>		42	719 <i>b</i> , 859 <i>c</i>	
33	858		5	720 <i>f</i>		48	739	
35	712 <i>g</i> , 858		6	767		20 2-8	562	
37	712 <i>g</i>		7	767		3	857 <i>b</i>	
39	858		8	715 <i>g</i> , 720 <i>f</i> , 782-3, 866		5	477 <i>a</i>	
42	779 <i>a</i> , 862 <i>e</i> , 866		11	727 <i>f</i> , 764		11	672, 832	
43	859 <i>e</i>		12	851		12	672	
44	696 <i>a</i> , 727 <i>j</i> , 865		13	854 <i>d</i>		17	722 <i>c</i>	
45	752		16-17	860		20	567 <i>a</i> , 569 <i>a</i> , 723 <i>b</i>	
46	856, 860		20-5	770		21	727 <i>d</i> , <i>m</i>	
48	692 <i>j</i>		22-3	769		29	721 <i>g</i>	
51	854 <i>e</i>		24	728 <i>b</i> , 765		32	866	
53	860		25	674, 715 <i>f</i> , 719 <i>b</i>		37	771, 775 <i>e</i> , 851 <i>a</i>	
55	862		17 2	686 <i>b</i>		43	680, 856	
57	691 <i>e</i> , 714 <i>e</i> , <i>f</i>		3	851 <i>d</i>		46	866 <i>b</i>	
			3-4	852 <i>a</i>		47	834 <i>d</i>	
			4	781		21 3	696 <i>a</i> , 727 <i>j</i>	
			5	781, 779 <i>a</i>		4	715 <i>f</i>	
			6	467, 477 <i>b</i> , 779 <i>a</i>		9	719 <i>a</i>	
			7	862		10	687 <i>a</i> , 718 <i>d</i>	
						11	680 <i>a</i>	
						12	725 <i>c</i>	

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		PAR.			PAR.			PAR.
21	13	635 <i>b</i> , 763 <i>b</i>	23	48	760	1	11	624 <i>a</i> , 637 <i>a</i> , 720 <i>d</i> , 735 <i>f</i>
	15	720 <i>k</i>		49	767		12	481, 483-7, 576, 676 <i>a</i> , 721 <i>f</i>
	16	679		51	544, 713 <i>m</i>		13	484, 708 <i>k</i> , 728 <i>g</i>
	17	713 <i>f</i>		53	716 <i>a</i> , 719 <i>a</i> , 728 <i>l</i> , 857 <i>c</i> , 866 (i)-(iv)		14	604, 712 <i>j</i> , 744 (x) <i>a</i> , 771, 772 <i>a</i> , 885 <i>c</i> , 885 (ii) <i>c</i>
	20	770		56	832 <i>b</i>	14-17	727 <i>n</i> , 775 <i>c</i>	
	27	712 <i>i</i>		24	1	15	635, 885 <i>g</i>	
22	36	725 <i>d</i>		1	765, 832 <i>b</i>	16	727 <i>n</i>	
	1	711 <i>e</i>		3	779 <i>a</i> , 801 <i>b</i>	18	604 <i>b</i> , 605, 769, 771, 884 <i>c</i>	
	2	723 <i>b</i>		4	832	19	688, 770	
	3	692 <i>b</i> , 765		5	858 <i>a</i>	20	679-80	
	5	774		9	802 <i>a</i>	21	885 <i>d</i>	
	6	678 <i>a</i>		12	600 <i>b</i> , 673 <i>e</i> , 716 <i>a</i> , 726 <i>b</i> , 772, 798- 804, 866 (iii) <i>a</i>	22	723 <i>e</i> , 885 <i>d</i>	
	10	728 <i>b</i> , 834 <i>e</i>		13	798 foll.-804, 864	23	696 <i>c</i> , 728 <i>f</i> , 885 (ii) <i>a</i>	
	15	833 <i>c</i>		17	725 <i>d</i>	25	680, 885 <i>d</i>	
	17	721 <i>f</i>		20	765 <i>a</i>	26	725 <i>a</i> , <i>g</i> , 737, 796	
	19-20	885 <i>f</i>		23	802	26-7	635	
	22	653, 713 <i>a</i> , 816 <i>a</i>		24	802 <i>a</i>	27	635, 686 <i>f</i> , 833 <i>d</i> , 852	
	23	772 <i>b</i>		25	477 <i>a</i>	28	708 <i>g</i>	
	25	570-1, 594 <i>d</i>		26	722 <i>e</i> foll.	29	607, 635, 717 <i>h</i> , 885 (ii) <i>a</i>	
	26	717 <i>e</i> , <i>f</i> , 810		27	722 <i>e</i> foll., <i>l</i>	30	635, 885 <i>g</i>	
	30	859 <i>a</i>		29	858 <i>a</i>	31	684 <i>c</i> , 716 <i>j</i>	
	31	779 <i>a</i>		32	722 <i>e</i> foll., <i>l</i> , 775 <i>e</i>	32	604, 707 <i>a</i>	
	32	695 <i>h</i>		34	560	33	707 <i>a</i> , 723 <i>e</i>	
	33	438 <i>a</i> , 843		35	769	34	606, 676 <i>c</i>	
	37	770		36	725 <i>b</i> , 793-7, 804 <i>a</i> , 884 <i>c</i> , 854 <i>e</i>	35	717 <i>h</i>	
	42	723 <i>g</i>		36-43	794-7	36	885 (ii) <i>a</i>	
	45	713 <i>d</i> , 771, 858		38	727 <i>b</i>	37	720 <i>m</i>	
	47	716 <i>g</i> , 866 <i>b</i>		39	713 <i>j</i> , 861	38	604, 694 <i>c</i> , 720 <i>m</i> , 728 <i>d</i> , <i>l</i> ₂ , 864 <i>b</i>	
	50	738 <i>b</i>		40	804 <i>a</i>	39	598, 609 <i>a</i> , 610, 885 <i>d</i>	
	51	738 <i>b</i> , 866 <i>c</i>		41	796 <i>a</i>	41	717 <i>c</i> , 720 <i>e</i> , <i>i</i> , <i>m</i> , 728 <i>l</i> ₂	
	53	567		43	768 <i>b</i>	42	439, 675, 709 <i>a</i> , 714 <i>a</i> , 728 <i>l</i> ₂	
	55	711 <i>f</i>		44	724 <i>f</i> , 722 <i>e</i>	43	717 <i>h</i> , 720 <i>m</i>	
	56	711 <i>f</i> , 715 <i>g</i>		45	722 <i>e</i> , <i>l</i>	45	720 <i>m</i> , 778	
	59	727 <i>m</i>		52	644	46	598 <i>a</i> , 609	
	60	693 <i>e</i>				47	702 <i>a</i> , 713, 727 <i>l</i> , 811	
	61	779 <i>a</i> , 864 <i>b</i>						
	63	737 <i>e</i>						
	66	692						
	70	713 <i>i</i>						
23	2	687 <i>a</i> , 718 <i>e</i>						
	7	567 <i>a</i>						
	11	676 <i>d</i> , 806 <i>a</i>						
	13	765 <i>a</i>						
	15	772 <i>b</i>						
	20	707 <i>g</i>						
	22	695 <i>e</i>						
	23	769						
	28	864 <i>b</i>						
	29	708 <i>b</i>						
	33	807, 810						
	35	676 <i>c</i> , 765 <i>a</i>						
	41	772 <i>b</i>						
	44	710 <i>b</i>						
	46	692 <i>j</i>						

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	PAR.		PAR.		PAR.
1	47-50 610	3	16 693 <i>b</i> , 716 <i>e</i> , 744	4	24 647
48	885 <i>i</i>		(vi) foll.,	25	635, 717 <i>c</i>
49	684 <i>c</i>		771	27	673 <i>a</i>
50	464, 481, 488,	16-18	498	28	885 (ii) <i>c</i>
	598, 885 <i>i</i>	16-21	497 <i>a</i>	31	800
51	524, 598, 672,	17	581-5, 677 <i>d</i> ,	34	456, 774 <i>c</i>
	852 <i>b</i> , 866		692 <i>f</i>	35	604, 608, 674 <i>b</i> ,
	(iv), 884 <i>d</i>	18	486, 502, 582-		885 (ii) <i>c</i>
2	I 686 <i>d</i> , 695 <i>d</i> ,		5, 677 <i>d</i> ,	36	691 <i>b</i> , 727 <i>a</i>
	853		771	36-7	693
2	675, 686 <i>d</i> ,	19	582-5, 710 <i>a</i> ,	36-8	856
	853		716 <i>e</i> , 728 <i>h</i> ,	37	727 <i>i</i>
4	719 <i>a</i> , 728 <i>l</i>		744 (vi) <i>a</i> ,	39-42	503-7
5	717 <i>d</i>		859 <i>b</i>	42	727 <i>k</i> , 774 <i>a</i>
6	833 <i>e</i> , 885 (ii)	20	728 <i>h</i> , 772 <i>b</i> ,	43	777-8
	<i>b</i> , <i>c</i>		885 (ii) <i>c</i>	44	720 <i>h</i> , 755, 777
7	707 <i>d</i> , 728 <i>b</i> ,	21	728 <i>h</i> , 772 <i>b</i>		-8
	885 (ii) <i>c</i>	22	481, 493, 885	45	606 <i>a</i> , 689 <i>c</i> ,
8	719 <i>d</i> , 885 (ii) <i>a</i>		(ii) <i>a</i>		721 <i>f</i>
9	717 <i>d</i> , 885 (ii) <i>a</i>	23	707 <i>f</i> , 721 <i>n</i>	46	885 (ii) <i>a</i>
10	752, 885 (ii) <i>a</i>	24	438 <i>b</i> , 688	47	683 <i>e</i>
11	464, 489-90,	25	713 <i>l</i> , 833 <i>e</i> ,	48	464, 508-9,
	712 <i>j</i>		885 (ii) <i>b</i>		524 <i>a</i> , 533
14	885 (ii) <i>b</i>	28	681 <i>a</i>	49	676 <i>b</i> , 885 (ii) <i>a</i>
15	686, 751 <i>b</i> , 812 <i>b</i> ,	29	860	50	508-9
	885 (ii) <i>a-c</i>	30	684, 885 (ii) <i>a</i>	51	862 <i>a</i>
16	885 (ii) <i>a</i>	31	635, 707 <i>e</i>	52	863, 885 (ii) <i>a</i> , <i>b</i>
17	721 <i>i</i> , 860, 885	32	606	53	464, 509, 684 <i>a</i>
	(ii) <i>b</i>	33	727 <i>d</i> foll., 754	5	2 708 <i>h</i> , 713 <i>g</i> ,
18	885 <i>d</i>	35	716 <i>e</i>		885 (ii) <i>a-c</i>
19	679 <i>b</i> , 708 <i>i</i> ,	36	501, 885 (ii) <i>a</i>	2-7	720 <i>n</i>
	722 <i>k</i>	4	I 780	3	685 <i>c</i> , 834 <i>a</i> , <i>c</i>
20	675 <i>c</i> , 885 <i>d</i>	I-3	493	4	728 <i>e</i>
21	507	2	481, 853 <i>a</i>	5	683 <i>d</i>
22	491, 721 <i>i</i> , 722	5	687 <i>c</i> , 726	6	610, 834 <i>a</i>
	<i>a</i> , <i>l</i> , 860	6	885 (ii) <i>b</i>	6-15	728 <i>e</i>
23	483-4, 493 <i>a</i> ,	6-14	736 <i>c</i>	8-11	673, 736 <i>a</i>
	598	8	865	10	683 <i>d-e</i> , 685
23-4	464, 481	9	713 <i>l</i> , 863, 885	13	683 <i>e</i> , 885 (ii) <i>a</i>
24-5	626		(ii) <i>c</i>	14	852 <i>a</i>
8	I 734 <i>c</i> , 765 <i>a</i> ,	10	682 <i>g</i> , 885 (ii) <i>a</i>	16	854 <i>c</i>
	852 <i>c</i>	10-15	728 <i>b</i>	18	673 <i>b</i> , 708 <i>i</i>
2	544, 718 <i>j</i>	11	765, 885 <i>d</i>	19	607
3	676 <i>a</i> , 685 <i>a</i> ,	12	683 <i>c</i> , 885 (ii) <i>b</i>	20	596, 673 <i>b</i> , <i>c</i> ,
	707 <i>e</i>	14	712 <i>d</i> , 885 (ii) <i>a</i>		716 <i>e</i> , 728 <i>p</i>
4	885 (ii) <i>a</i>	16	652 <i>a</i>	21	716
5	685 <i>a</i> , 728 <i>b</i>	18	719 <i>d</i>	21-3	581-5
7	673 <i>a</i> , 707 <i>e</i>	19	598	24	614 <i>b</i> , 710 <i>d</i> ,
8	614 <i>b</i> , 655, 728	20	647		860
	<i>c</i> , <i>d</i> , 862	20-4	640, 647-51	24-47	510-11
10	684 <i>c</i>	21	464, 503-7	25	719 <i>c</i>
12	484, 494, 520 <i>a</i> ,	22	647-8, 713 <i>m</i> ,	25-8	614 <i>c</i> , 710 <i>d</i>
	885 (ii) <i>a</i>		774 <i>b</i>	26-7	576-8, 581
14	494, 524, 728 <i>f</i> ,	23	719 <i>c</i> , 885 (ii) <i>b</i>	27	581-5
	866 <i>a</i>	23-4	640-51, 727 <i>p</i>	28	673 <i>a</i>

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JOHN		JOHN		JOHN	
	PAR.		PAR.		PAR.
5 29	585 <i>a</i> , 772 <i>b</i> , 859 <i>b</i> , 885 (ii) <i>c</i>	6 35	517, 684	7 21	673 <i>a</i>
30	581-5, 691 <i>e</i> , 728 <i>g</i>	36	512 <i>b</i> , 532, 605	22	709 <i>c</i>
34	692 <i>g</i>	37	752 <i>f</i>	23	708 <i>i</i> , 709 <i>c</i> , 728 <i>e</i> , 885 (ii) <i>c</i>
35	685 <i>d</i> , 748 <i>a</i> , 851 <i>b</i> , 858, 885 (ii) <i>c</i>	38	728 <i>g</i>	24	691 <i>c</i> , 714 <i>f</i> , 859 <i>a</i> , 885 (ii) <i>b</i>
36	774 <i>c</i>	39	721 <i>e</i>	26	727 <i>k</i> , 765 <i>a</i> , 885 <i>b</i>
37	605, 614 <i>b</i> , 767	40	517, 598, 721 <i>e</i>	27	624-5, 635
38	520 <i>a</i> , 707 <i>a</i>	41	718 <i>b</i>	27-8	728 <i>c</i>
39	492, 722 <i>g</i> , 885 (ii) <i>a</i>	42	624, 719 <i>d</i> , 777, 857 <i>a</i>	28	624, 727 <i>h</i> , 752 <i>f</i>
43	720 <i>i</i>	43	718 <i>b</i>	30	728 <i>l</i>
44	885 <i>e</i>	44	517, 710 <i>g</i> , 721 <i>e</i>	31	464, 521
45	855	45	885 <i>c</i> , 885 (ii) <i>a</i>	33	655, 716 <i>b</i>
46	492	46	605, 885 <i>e</i>	35	702, 713 <i>b</i> , 728 <i>d</i>
47	492, 767	47	518 <i>a</i>	37	683 <i>a</i> , 725 <i>f</i> , <i>g</i>
6 1	722 <i>e</i> , 811 <i>d</i>	49	717, 728 <i>f</i>	37-8	521, 722 <i>k</i>
2	598, 605 <i>a</i> , 606 <i>a</i>	50	710 <i>f</i>	38	728 <i>b</i> , 885 (ii) <i>c</i>
3	885 (ii) <i>a</i>	51	712 <i>d</i>	39	521 <i>a</i> , 637 <i>b</i>
5	604, 608	51-63	712 <i>b</i>	40	614 <i>c</i> , 727 <i>k</i>
6	695 <i>a</i>	52	885 (ii) <i>b</i>	42	635, 679 <i>a</i> , 692 <i>h</i> , 696 <i>b</i> , 722 <i>k</i> , 853
7	710 <i>e</i> , 734 <i>d</i> , 852	54	518 <i>a</i> , 721 <i>e</i>	43	815 <i>d</i> , 884 <i>a</i>
9	708, 885 (ii) <i>b</i>	54-8	710 <i>h</i>	44	735 <i>b</i>
10	765	55	727 <i>e</i> , 885 (ii) <i>b</i>	48	520, 765 <i>a</i>
11	735 <i>b</i>	56	707 <i>a</i>	49	885 (ii) <i>a</i>
12	768	57	884 <i>b</i>	51	765 <i>a</i>
13	708, 885 (ii) <i>a</i>	58	712 <i>d</i>	52	885 (ii) <i>a</i>
14	635, 727 <i>k</i>	59	694 <i>b</i> , 777	8 3-4	735 <i>h</i>
15	810	60	754	4	694 <i>c</i>
16	718 <i>i</i> , 813 <i>a</i>	61	694 <i>a</i> , 718 <i>b</i>	5	726 <i>a</i>
17	710 <i>b</i> , 718 <i>i</i> , <i>j</i>	62	885 <i>d</i>	9	884
18	683 <i>a</i> , 832 <i>c</i> , 862	63	519, 716	11	852 <i>a</i>
19	598, 833 <i>b</i> , 864	64	520 <i>a</i>	12	748 <i>a</i>
20	681 <i>d</i> , 713 <i>h</i> , <i>k</i> , 811 <i>e</i>	64-70	464	14	624, 637 <i>a</i> , 655, 728 <i>c-d</i>
21	652 <i>a</i> , 721 <i>f</i> , 735 <i>b</i> , <i>c</i>	67	652 <i>a</i> , 695 <i>i</i> , 835 <i>b</i>	15	581-5, 714 <i>f</i> , 859 <i>a</i>
22	885 (ii) <i>c</i>	68	519	16	661, 714 <i>f</i> , 727 <i>h</i>
23	726 <i>e</i> , 736 <i>e</i> , 780	69	519, 629, 835	17	696 <i>e</i> , 707 <i>c</i> , 715 <i>b</i>
24	736 <i>e</i>	70	695 <i>i</i> , 709 <i>b</i> , 854 <i>a</i>	18	522
26	692 <i>c</i>	71	695 <i>i</i> , 724 <i>c</i>	19	624, 626
26-36	512-16	7 2	885 (ii) <i>c</i>	20	728 <i>l</i>
27	707 <i>a</i> , 754	3	652 <i>a</i> , 860	24	522, 713 <i>k</i> , 885 <i>d</i>
29	512-13, 547	5	520	25	708 <i>e</i>
30	513	6	688, 719 <i>a</i> , 728 <i>l</i> , 862	26	727 <i>d</i> foll.
31	717, 728 <i>f</i>	6-8	695 <i>f</i>		
32	727 <i>h</i>	7	728 <i>h</i>		
33	512 <i>a</i>	8	719 <i>a</i>		
		10	738		
		12	682		
		13	681 <i>c</i>		
		14	885 (ii) <i>b</i>		
		15	673 <i>a</i> , 767		
		18	720 <i>i</i> , 727 <i>d</i> foll., 764 <i>a</i>		

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	PAR.		PAR.		PAR.
8 28	713 <i>k</i> , 866 <i>a</i>	9 21	719 <i>d</i> , 856	11 3	716 <i>e</i> , 728 <i>o-p</i>
29	885 (ii) <i>a</i>	22	726, 774, 861 <i>a</i>	4	529, 710 <i>d</i> ,
30	464	23	672 <i>c</i> , 856		712 <i>j</i>
30-1	523	24-5	693	5	728 <i>p</i> , 744 (vi)
31	707 <i>a</i> , 727 <i>l</i>	28	885 (ii) <i>b</i>		fol.
32	727 <i>q-r</i>	29	625, 728 <i>c</i>	8	527 <i>a</i> , 652 <i>a</i> ,
32-6	712 <i>e</i>	30	728 <i>c</i> , 811 <i>e</i>		719 <i>g</i> , 726 <i>a</i>
33	692 <i>h</i> , 854 <i>d</i>	31	693, 885 (ii) <i>b</i>	9	607, 863
33-6	751 <i>b</i>	32	672 <i>a</i> , 728 <i>k</i>	10	718 <i>h</i> , 863
33-58	851 <i>a</i>	35-8	524-5	11	652 <i>c</i> , 693 <i>a</i> ,
34-5	723 <i>i</i>	38	464, 647		858
35	684 <i>a</i> , 712 <i>d</i>	39	581-5, 594,	12	693 <i>a</i> , 858
36	885 <i>d</i>		637 <i>a</i>	13	710 <i>d</i> , 865,
37	692 <i>h</i> , 817 <i>a</i>	39-41	607		885 (ii) <i>b</i>
38	885 <i>d</i>	41	707 <i>a</i> , 719 <i>b</i>	14	528
39	676 <i>a</i> , 728 <i>h</i>	10 1-5	721 <i>a</i>	15	528, 545
40	719 <i>b</i>	1-10	858	16	710, 885 (ii) <i>c</i>
41	728 <i>h</i>	3	601, 614 <i>a</i> , <i>c</i> ,	18	864
42	637 <i>a</i> , 856		852 <i>b</i>	19	885 (ii) <i>b</i>
43	614	4	601	20	636, 771 <i>b</i>
44	708 <i>e</i> , 711 <i>d</i> ,	5	682 <i>c</i>	21-2	529, 719 <i>e</i>
	725 <i>a</i> ,	6	594, 721 <i>a</i>	23	534
	727 <i>p</i> , 737,	9	692 <i>g</i>	23-6	529-34
	833 <i>c</i> ,	10	637 <i>a</i> , 753	25	534
	854 <i>a</i> ,	11	715 <i>d</i>	26	507 <i>b</i> , 529 <i>a</i> ,
	885 (ii) <i>a</i> , <i>c</i>	12	682 <i>c</i> , 736 <i>b</i> ,		710 <i>f</i> , 712 <i>d</i>
45-6	522		863	27	464, 636
47	614 <i>b</i> , <i>d</i>	13	736 <i>b</i>	28	535, 862
49	832	14	626, 885 <i>j</i>	30	696 <i>b</i>
50	582	15	626, 715 <i>d</i>	31	684 <i>a</i> , 885 (ii) <i>b</i>
51-2	710 <i>d</i> , 712 <i>d</i> ,	16	614 <i>a</i> , <i>c</i> , 723 <i>j</i> ,	33	466, 610, 713 <i>e</i> ,
	714 <i>h</i>		862		727 <i>b</i> ,
53	683 <i>c</i> , 885 <i>c</i>	17-18	587-9, 715 <i>d</i>		811 <i>b</i> , <i>c</i>
55	624, 686 <i>a</i> ,	18	576-8	34	609
	714 <i>h</i> , 861,	19	815 <i>d</i>	35	885 (ii) <i>a</i>
	885 (ii) <i>c</i>	20	885 (ii)	36	716 <i>e</i> , 728 <i>p</i>
56	478, 610, 851 <i>b</i>	21	679 <i>c</i>	38	636, 713 <i>e</i> , 769,
59	726 <i>a</i> , 859 <i>c</i>	22	885 (ii) <i>a</i>		811 <i>b</i> , <i>c</i>
9 1	610, 687, 813,	23	864, 835 (ii) <i>c</i>	39	885 (ii) <i>b</i> , <i>c</i>
	885 (ii) <i>a</i>	24	770	40	529-34, 598,
2-3	852 <i>a</i>	28	712 <i>d</i>		712 <i>j</i>
4	718 <i>h</i> , 735 <i>a</i>	29	683 <i>c</i>	41	608
5	748 <i>a</i>	31-3	726 <i>a</i>	42	528, 885 (ii) <i>b</i>
6	693 <i>d</i> , 737 <i>b</i> ,	33	674	43	683 <i>a</i> , 752 <i>a</i> , <i>f</i>
	885 (ii) <i>b</i> , <i>c</i>	34	715 <i>b</i> , 722 <i>k</i>	44	652 <i>a</i> , 760,
6-15	709	35	708 <i>i</i> , 722 <i>k</i>		885 (ii) <i>b</i>
7	652 <i>a</i> , 720 <i>n</i> ,	36	674, 835 <i>a</i>	45	604
	728 <i>l</i> ₂	37-8	526	47	692
7-11	773	38	626	48	536, 702, 718 <i>f</i> ,
7-25	607	40	527		721 <i>k</i>
8	737 <i>a</i> , 885 (ii) <i>b</i>	42	527	49	768
9	686 <i>a</i> , 861	11 1	696 <i>b</i> , 734 <i>c</i> ,	50	688 <i>a</i> , 718 <i>f</i> ,
11	652 <i>a</i> , 885 (ii) <i>a</i>		770, 771 <i>a</i> , <i>b</i>		770
16	693, 815 <i>d</i>	2	734 <i>c</i> , 768 <i>a</i> ,	50-2	885 <i>h</i>
18	526		780	51	768

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14 28	637, 658, 662, 683 <i>c</i>		16 21	721 <i>h</i> , 811 <i>f</i> , 865		18 13	764 <i>b</i> , 768, 885 (ii) <i>b</i>	
29	546		22	598, 719 <i>c</i> , 885 <i>d</i>		14	688 <i>a</i> , 885 <i>h</i>	
31	627		25	675 <i>b</i> , 694 <i>d</i> , 712 <i>f</i>		15	767, 885 (ii) <i>c</i>	
15 1	684, 727 <i>h</i>		25-9	721 <i>b</i>		16	767	
2	674		26	708 <i>a</i>		18	711 <i>f</i> , 735 <i>d</i> , 825 (ii) <i>c</i>	
2-6	885 (ii) <i>b</i>		27	548, 596 <i>a</i> , 637 <i>a</i> , 716 <i>f</i> , 728 <i>p</i>		20	672 <i>b</i> , 694 <i>b</i> , 712 <i>f</i>	
3	857 <i>c</i>					22	737 <i>e</i>	
4-5	674, 707 <i>a</i>		28	637 <i>a</i> , 662-3		24	764 <i>b</i>	
6	674, 682 <i>a</i> , 858, 864		29	662-3		25	679, 735 <i>d</i>	
9-10	707 <i>a</i>		30	464, 548, 637 <i>a</i>		26	680, 709 <i>d</i> , 734 <i>b</i> , 738 <i>b</i> , 866 <i>c</i>	
12	343		31	464, 548		27	679	
13	715 <i>d</i>		32	639 <i>a</i> , <i>b</i> , 674 <i>b</i> , 863		28	745 <i>a</i> , 814 <i>c</i> , 815 <i>b</i> , 885 (ii) <i>b</i>	
14	596, 775 <i>a</i> , <i>b</i> , 784-92		33	549, 771 <i>c</i> , 811 <i>e</i> , <i>f</i>		29	885 (ii) <i>b</i>	
15	596, 717 <i>g</i> , 723 <i>i</i> , 775 <i>a</i> , <i>b</i> , 784- 92		17 1	639 <i>b</i>		31	685, 715 <i>b</i>	
16	659-60, 676 <i>c</i>		1-2	590-2, 608		32	710 <i>d</i> , 724 <i>b</i>	
19	716 <i>f</i> , 728 <i>p</i>		2	576-8		35	713 <i>l</i> , 718 <i>f</i>	
20	683 <i>c</i> , 721 <i>h</i> , 723 <i>i</i> , 775 <i>a</i> , <i>b</i> , 784-92, 854 <i>c</i>		3	627		36	685 <i>a</i> , 713 <i>m</i> , 719 <i>b</i> , <i>h</i> , 764	
			4	774 <i>c</i> , 884 <i>e</i>		37	614 <i>c</i> , 727 <i>r</i>	
			5	712 <i>g</i> , 719 <i>f</i>		38	727 <i>r</i>	
			7	719 <i>f</i>		40	752 <i>a</i>	
			8	464, 550, 637 <i>a</i> , 727 <i>i</i>		19 2	676 <i>d</i> , 734 <i>a</i> , 805-6, 814 <i>b</i> , 885 (ii) <i>b</i>	
21	625, 626 <i>c</i> , 692 <i>a</i>		9	708 <i>a</i>		3	737 <i>c</i>	
22	719 <i>b</i> , 834 <i>d</i>		12	591, 722 <i>h</i> , 810 <i>a</i>		4	707 <i>g</i>	
24	605, 719 <i>b</i>		13	719 <i>f</i>		5	674 <i>b</i> , 734 <i>a</i> , 755, 805 <i>a</i> , 885 (ii) <i>b</i>	
25	715 <i>c</i> , 751 <i>a</i>		15	708 <i>a</i>		6	721 <i>g</i> , 752 <i>a</i>	
26	720 <i>j</i> , 723 <i>e</i> , 727 <i>p</i>		17	727 <i>q</i>		7	861	
27	708 <i>e</i>		18	723 <i>g</i>		8	614 <i>b</i>	
16 1	545, 694 <i>a</i>		19	692 <i>a</i> , 885 <i>h</i>		9	728 <i>c</i> , 814 <i>c</i>	
2	679, 726, 885 (ii) <i>b</i>		20	708 <i>a</i>		10	577, 593	
3	626 <i>c</i>		20-1	464, 550		11	570 <i>c</i> , 577, 707 <i>e</i> , 884 <i>f</i>	
4	708 <i>e</i> , 721 <i>h</i>		22	712 <i>j</i>		12	752 <i>a</i> , 764, 788 <i>a</i>	
5	658, 728 <i>d</i>		23	627, 774 <i>c</i> , 884 <i>c</i>		12-16	593-4	
5-7	662		24	712 <i>j</i> , 853		13	614 <i>b</i> , 713 <i>g</i> , 745, 750, 885 (ii) <i>b</i>	
6	713 <i>d</i> , 771		25	629 <i>a</i> , 691 <i>e</i>		15	752 <i>a</i>	
7	720 <i>j</i> , 723 <i>e</i>		18 1	885 (ii) <i>b</i> , <i>c</i>		17	713 <i>g</i> , 792 <i>b</i> , 807, 810	
8	582-5		3	815 <i>c</i> , 885 (ii) <i>b</i> , <i>c</i>		18	796	
8-10	854 <i>b</i>		5	860		19	860, 885 (ii) <i>c</i>	
9	464, 547		6	885 (ii) <i>c</i>				
10	658		7	672 <i>c</i> , 860				
11	582-5		8	652 <i>a</i> , 885 <i>d</i>				
13	727 <i>p</i> , 861		10	680, 709 <i>d</i> , 710 <i>g</i> , 734 <i>b</i> , 738 <i>b</i> , 885 (ii) <i>b</i>				
16	597							
16-19	598 <i>c</i> , 716 <i>b</i>		11	508, 678 <i>c</i> , 885 (ii) <i>b</i>				
19	735 <i>b</i>		12	733, 815 <i>c</i>				
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20-22	713 <i>d</i> , 771							
21	676 <i>b</i> , 708 <i>b</i> ,							

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19 20	689 <i>a</i> , 713 <i>c</i> , <i>g</i> , 721 <i>l</i> , 885 (ii) <i>c</i>	20 14	725 <i>f</i>	21 9	607, 711 <i>g</i> , 763, 769
23	707 <i>e</i> , 885 (ii) <i>a</i> , <i>c</i>	15	728 <i>d</i> , 885 (ii) <i>b</i>	10	719 <i>g</i> , 723 <i>b</i>
24	679, 722 <i>k</i> , 769-70	16	694 <i>c</i> , 713 <i>g</i> , 737 <i>d</i>	11	683 <i>a</i> , 710 <i>g</i> , 712 <i>a</i>
25	885 (ii) <i>b</i>	17	695 <i>g</i> , 719 <i>a</i> , 728 <i>l</i> , 749	12	602, 751, 780, 810 <i>c</i>
26	596 <i>a</i> , 610, 744 (vi) foll.	18	599 <i>a</i> , 601, 694 <i>d</i> , 885 (ii) <i>a</i>	12-13	636
26-30	752 <i>f</i>	19	636, 681 <i>c</i> , 725 <i>f</i> , 796- 7, 804 <i>a</i> , 813 <i>a</i> , 854 <i>e</i> , 858, 884 <i>c</i>	14	597 <i>b</i> , 686 <i>c</i> , 695 <i>e</i> , 716 <i>j</i> , 738 <i>a</i>
27	721 <i>f</i>	20	780	15	714 <i>a</i> , 728 <i>p</i> , 885 (ii) <i>a</i>
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Addendum on "Synonyms"

By "synonyms" are meant (1595) "words so far alike that at first the reader may take the thought to be the same, though it is always really different." A more exact term—if it were English—would be "*homoionyms*." Strictly speaking, some might say that *there are no "synonyms" in John*, i.e. no words that convey precisely the same shade of meaning.

JOHANNINE VOCABULARY

III. GREEK

[The main object of this Index is to guide the reader to some paragraph in "Johannine Vocabulary" where a characteristic Johannine word is mentioned or discussed. It does not contain e.g. ἄρτος, σὰρξ, or ὕδωρ, because these words are not characteristically Johannine. But "bread," "flesh," and "water," in the English Index, will guide the reader to passages illustrating the Johannine characteristic use of these common words.

For conjunctions, prepositions, pronouns etc., the reader is referred to Index III. of "Johannine Grammar."]

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This Index extends from 1436 to 1885 (printed 436-885).

JOHANNINE GRAMMAR

I. NEW TESTAMENT PASSAGES

[The references are to paragraphs, indicated by black numbers, which, in this Index, run from 1886 to 2799. The thousand figure is not printed. An asterisk distinguishes numbers up to [2]000.]

MATTHEW			MATTHEW			MATTHEW		
		PAR.			PAR.			PAR.
2	2	782	9	2	559 <i>b</i>	14	7	536 <i>f</i>
	6	670 <i>b</i>		9	394 <i>b</i>		15	428 <i>a</i> , 746 <i>a</i>
	23	292		21	270 <i>a</i>		21	009-10
3	11	899*, 981*, 998*, 401 <i>a</i>		28	239		23	962*
4	8	962*	10	11	437 <i>a</i>		25-6	341-6
	13	292		14	437 <i>a</i>		26	220
	18	342 <i>f</i>		19	532		27	914 <i>a</i> *, 220-2, 699
	23	709 <i>a</i>		22	322, 499			
5	3	679 <i>c</i>		23	532 <i>a</i>	15	2	532
	11	499 <i>b</i>		27	709 <i>b</i>		6	799 (iii)
	12	689 <i>d</i>	11	3	940*		11	959*, 646
	14	539		8	216 <i>b</i>		14	513 <i>c</i> , 534 <i>c</i>
	15	948*, 275 <i>b</i>		13	477		18	646
	22	708 <i>c</i>		18	253 <i>a</i>		29	724 <i>a</i>
	23	513 <i>c</i> , 534 <i>c</i>		25	689 <i>p</i>	16	9-10	708 <i>b</i>
	25-6	520		25-7	165		18	782
6	4	377 <i>a</i>		27	586 <i>d</i> , <i>e</i>		19	517-19
	26	144	12	14	173		23	566 <i>c</i>
7	4	767		25	261 <i>b</i>		24	437 <i>a</i> , 496 <i>c</i> , 515
	7	536		29	517 <i>d</i>		28	576
	11	743		32	553 <i>c</i>	17	1	962*
	16	702 <i>d</i>		46	395		17	364 <i>a</i>
	21	263, 680 <i>b</i>		50	799 (iii)	18	8-9	592
	22	335 <i>a</i> , 409	13	2	342 <i>f</i>		18	517-9
	24-6	580 <i>a</i>		13-14	093 <i>b</i>	19	3	379
	27	915*		14	144		9	677
8	6	584 <i>b</i>		19	799 (iii)	26		649 <i>a</i>
	8	559		21	089	20	1	708 <i>c</i>
	27	162 <i>a</i>		56	364 <i>a</i>		12	272 <i>a</i>
			14	3	460 <i>a</i> , 517 <i>d</i>		18	265 <i>b</i>

This Index extends from 1886 to 2799. Before numbers with * supply 1, e.g. [1]999*; before others, 2, e.g. [2]000.

MATTHEW			MATTHEW			MARK		
		PAR.			PAR.			PAR.
20	28	593	27	13	737 <i>b</i>	4	26	917 <i>a</i> *
21	I	310 <i>a</i>	15		464 <i>b-c</i>		36	272, 570 <i>d</i>
	7	537 (ii), 781 <i>c</i>	19		294 <i>a</i> , 537 (ii) <i>b</i> ,		41	162 <i>a</i> , 694 <i>b</i>
	11	292			732	5	11	962*
	12	558 <i>e</i>	27		570 <i>d</i>		22	558 <i>d</i>
	22	536	30		558 <i>a</i>		27	270 <i>a</i>
	23	971*, 342 <i>e</i>	33		738		28	270 <i>a</i>
	25	906*, 953*	48		623		30	270 <i>a</i> , 563 <i>b</i>
	42	356, 396 <i>b</i> , 621	55		318		35	482 <i>b</i>
22	12	253 <i>a</i>	57		291, 769		36	237 <i>a</i> , 439 <i>b</i>
	18	563 <i>b</i>	62		087-8		37	586 <i>d</i>
	46	586 <i>d, e</i>	63		732		41	679 <i>b</i>
23	8	784 <i>c</i>	28	I	310	H	3	363 <i>a</i> , 364 <i>a</i>
	25	329 <i>a</i>		6	171 <i>e</i>		10-11	437 <i>a</i>
	30-2	950 <i>a</i> *		7	186 <i>a</i>		17	460 <i>a</i> , 517 <i>d</i>
	32	439 (v) <i>b</i>		10	307 <i>b</i>		22-4	536 <i>f</i>
24	3	707		18	742 <i>b</i>		32	020
	5	220 <i>a</i> , 585 <i>a-b</i>					36-7	428 <i>a</i>
	8	197 <i>a</i>					37	512, 690 <i>a</i>
	13	322, 499					38	745 <i>a</i>
	14	709 <i>a</i>	1	5	670 <i>b</i>		45	089 <i>a</i>
	18	711 <i>b</i>		7	899*, 043,		46	962-3*
	23	439			558 <i>d</i>		48-9	341-6, 472
	25	186 <i>a</i> , 585 <i>a-b</i>		8	981*, 998*,		49	220
	26	439			401 <i>a</i>		50	914 <i>a</i> *, 220-1,
	30	317 <i>f</i>		9	292, 706 <i>a</i>			699
	35	255, 580 <i>a</i>		16	342 <i>f</i>		52	449 <i>a</i>
26	5	918*		21	709 <i>a</i>		7	799 (iii)
	7	607		27	694 <i>b</i>		15	959*
	14	928 <i>a</i> *		32	425 <i>b</i>		18	261 <i>b</i>
	18	364 <i>a</i>		39	709 <i>a</i>		8	17
	20	483 <i>b</i>		1	711 <i>a</i>		17	449 <i>a</i>
	21	945*		4	294 <i>a</i>		19-20	708 <i>b</i>
	22	702 <i>d</i>		5	559 <i>b</i>		32	917 (iii)-(vi)*
	23	945*		7	155 <i>a</i>		34	437 <i>a</i> , 436 <i>c</i> , 515
	25	702 <i>d</i>		13	394 <i>b</i>		38	580 <i>a</i>
	28	721 <i>a</i>		19	235 <i>a</i>	9	I	576
	29	532 <i>b</i>		27	959*		2	962*
	30	307 <i>c</i>	3	3	710		11	155 <i>a</i>
	39	679 <i>b</i>		6	173		19	363 <i>a</i> , 364 <i>a</i>
	40	482 <i>d</i>		9	294 <i>a</i>		21	696 <i>b</i>
	47	928 <i>a</i> *		13	962*		24	782
	50	575 <i>a</i>		25	261 <i>b</i>		25	679 <i>c</i>
	51	558 <i>a</i>		26	593		28	155 <i>a</i>
	56	111, 478 <i>a</i>		27	517 <i>d</i>		37	398, 593
	61	331		29	593		43-7	513 <i>a</i> , 592
	63	734 <i>d</i>		31	395		45	534 <i>c</i>
	64	915 (vi) <i>a</i> *,		35	799 (iii)		47	534 <i>c</i>
		220 <i>a</i> , 245 <i>a</i>	4	I	342 <i>f</i>	10	2	379 <i>a</i>
	65	270 <i>b</i> , 563 <i>c</i>		12	093 <i>b</i>		10	711 <i>a</i>
	72	960 <i>b</i> *		14	799 (iii)		11	677
	74	914*, 960 <i>b</i> *		17	039, 593		21	649 <i>a</i>
27	2	969*		21	948*, 275 <i>b</i> ,		23-4	592
	12	537 <i>a</i>			372 <i>a</i> , 593 <i>d</i> ,		26	366 <i>c</i>
					702 <i>d</i>		27	593, 649 <i>a</i>

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MARK			MARK			LUKE			
		PAR.			PAR.			PAR.	
10	33	265 <i>b</i>	14	63	270 <i>b</i> , 563 <i>c</i>	6	39	513 <i>c</i> , 702 <i>d</i>	
	45	167, 593		71	960 <i>b</i> *		42	767	
11	1	310 <i>a</i>		72	914 *		43	649 (i) <i>c</i>	
	7	537 (ii), 781 <i>c</i>	15	1	969 *		46	680 <i>b</i>	
	8	047		4	736, 737 <i>b</i>		47	580 <i>a</i>	
	15	558 <i>e</i>		6	464 <i>b-c</i>		49	915 *	
	23	521 <i>a</i>		14	068 ■	7	1	709 <i>a</i>	
	24	536		16	570 <i>d</i>		2	584 <i>b</i>	
	25	532 <i>a</i>		19	558 <i>a</i>		6	559	
	27	342 <i>e</i>		22	738		19	940 *	
	28	971 *		23	380 <i>b</i>		33	253 <i>a</i>	
	30	906 *, 953 *		36	623		44	563 <i>a</i>	
	32	466 (i) <i>a</i>		40	318		47	178 <i>a</i>	
12	11	356, 396 <i>b</i> , 621		42	043, 087-8		48	781 <i>c</i>	
	12	366 <i>c</i>		43	291	8	1	374 <i>a</i>	
	15	563 <i>b</i>	16	2	310		10	093 <i>b</i>	
	25	593		6	171 <i>e</i>		11	799 (iii)	
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	41	333 <i>a</i>					19	294 <i>a</i> , 395	
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	8	197 <i>a</i>		45	356 <i>a</i>		32	962 *	
	10	709 <i>a</i>		2	30	473	46	563 <i>b</i>	
	11	532		41	715 <i>d</i>		50	237 <i>a</i> , 439 <i>b</i>	
	13	322, 499		3	16	899 *, 981 *, 998 *, 043, 401 <i>a</i> , 558 <i>d</i>	51	586 <i>d</i>	
	16	711 <i>b</i>					54	679 <i>b</i>	
	20	078 <i>a</i> , 441 <i>b-c</i>		18	335 <i>a</i> , 414 <i>f</i>		9	4	
	21	439		19-21	460 <i>a</i> , 480 <i>a</i>		5	437 <i>a</i>	
	23	585 <i>a-b</i>		20	517 <i>d</i>		13	428 <i>a</i>	
	31	255, 580 <i>a-b</i>		4	1	072	17	329 (i) <i>a</i>	
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	3	563 <i>a</i> , 607		30	542-3		27	576	
	7	533		31	709 <i>a</i>		28	962 *	
	10	928 <i>a</i> *		36	694 <i>b</i>		37	331 <i>e</i>	
	17	483 <i>b</i>		40	425 <i>b</i>		41	364 <i>a</i>	
	18	945 *		44	709 <i>a</i>		10	21	
	19	702 <i>d</i>		5	1	342 <i>f</i> , 354	21-2	165	
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	25	532 <i>b</i>			14	593 <i>b</i>	9	536	
	26	307 <i>c</i>			19	294 <i>a</i>	13	743	
	31	513 <i>a-b</i>			20	559 <i>b</i>	21	533	
	36	679 <i>b</i>			27	394 <i>b</i>	22	517 <i>d</i>	
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	46	575 <i>a</i>			11	173	41	760	
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	58	331, 451			23	689 <i>d</i>		11	532
	61	537 <i>a</i>			25	679 <i>c</i>		24	144
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	31	265 <i>b</i>		36-42	483 <i>a</i>		23	401
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22	480	34	190 <i>c</i>	40	189, 545
24	425 <i>a</i> , 427 <i>a</i>	35	143, 799 (iii)	41	052, 452, 552 <i>c</i> ,
25	274, 351, 381	35-6	921 *, 244, 248 <i>c</i>		617
27	498	36	190 <i>b</i>	42	058, 294, 525-8
27-8	558 <i>e</i>	37	256	44	437
28	554	38	893 *, 511	45	941-4 *
29	400, 427 <i>a</i> ,	40	968 <i>c</i> *, 172,	45-6	380
	737 <i>c</i>		458, 649 (i)	47	991 <i>a</i> *, 493-4,
29-30	068, 142 <i>a</i>	40-2	647		512, 766 (i)
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34-5	248 <i>c</i>	4-6	633	52	664 <i>b</i>
35	242, 456 <i>a</i> ,	6	198, 458	54	917 (vi) *, 199,
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36	113, 157, 381,	7-8	649 (ii)	55	646, 686-7
	525-8	8	146, 248 <i>c</i>	55-7	687
37	980 <i>a</i> *, 163,	9	514	56	182, 349,
	456 <i>a</i>	11	394, 642		766 (i) <i>a</i>
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41	190 <i>b</i>	12-14	632 <i>c</i> , 634		480, 635
10 1	265 <i>b-c</i>	13	382, 464 <i>a</i> ,	12 1	172, 199, 288,
2	669		467 <i>b</i> , 481		624, 635,
2-9	608	14	917 (i), (ii) *		648
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3-27	420	15	525 foll.	4	928 *, 945 *,
4	330 <i>a</i>	16	928 *		586 <i>a</i>
4-5	558 <i>e</i>	17	198	5	945 *
5	255	17-19	480	7	103, 352 <i>b</i> ,
6	251, 382	18	670		456 <i>a</i>
8	361-2, 798 <i>d</i>	18-19	941-4 *	9	941 <i>a</i> *
10	606	19	990-1 *, 360	9-12	992 *
11	484, 608, 625	20-1	565-6	10	147
12	704	22	915 (i)-(v) *,	10-11	464
12-13	179		536 (i) <i>a</i> , <i>c</i> ,	11	041, 294 <i>a</i>
14	608		660 <i>b</i>	12	278, 417
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15-18	612		545 <i>a</i>		756
16	151	27	940 *, 475,	15	537 (ii)
17	391, 552		553 <i>d</i>	16	339, 360, 396-
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23	969 <i>a</i> *	29-31	902 <i>b</i> *, 554 <i>b</i>	18	152-3, 386 <i>b</i>
24	917 (vi) *	30	480	19	439 (ii), 494,
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22	418, 482 <i>c</i>		265 (i), 510		566 <i>b</i> , 739 <i>d</i> ,
23	537 <i>d</i> , 604 <i>a</i>	12	243, 248 <i>c</i> , 270,		760 foll.
24	948*, 375, 725		477, 564, 649	8	437 <i>b</i>
25	313 <i>b</i> , 485		(iii), 762	9	248 <i>c</i> , 609
26	487, 515, 552 <i>c</i>	13	051 <i>d</i> , 195, 680	10-11	579
27	057, 231 <i>b</i> , 325,	14	931*, 195, 441,	11	080, 238, 727
	389 <i>a</i> , 437,		477, 564	12	151
	512 <i>b-c</i> ,	15	127 <i>a</i>	12-14	536 (i)
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27-8	052, 053 <i>c</i> , 659	17	514 (i)	13-14	604, 625
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33	467-8	20	507, 609, 739 <i>a</i>	17	243 <i>a</i> , 491 <i>c</i> ,
34	642, 645	21	945*, 614 <i>c</i>		496, 762
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39	466, 496		554 <i>c</i>	22	928 <i>b</i> *, 265 (i),
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	22	245, 248 <i>c</i>		28-30	279 <i>a</i> , 632		29	236, 241, 248 <i>c</i> , 475, 499
	24	462		29	425		30	335, 414 <i>f</i>
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	27	914*		30	456 <i>a</i> , 644 (i)		31	526 foll.
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	29	969*		31-4	564 <i>b</i>		2	418
	30	277, 566 <i>b</i> , 646		32	607		3	486
	31	969 <i>b</i> *,		33	336		4	137, 307 <i>a</i> , 336, 341 <i>a</i>
	33	234, 248 <i>c</i> , 649 (i), 766 (i) <i>b</i>		34	914*, 586 <i>a</i>		5	235 <i>b</i> - <i>d</i> , 701-3
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	38	553 <i>d</i> , 737	20	1	310-11		10-12	437
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	5	960*, 200, 645		3-11	664 <i>b</i>		15-17	248 <i>c</i> , 456 <i>a</i> , 584 <i>c</i>
	6	553 <i>d</i>		4	918*		18	211 <i>c</i> , 796-7
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	8	586, 733 <i>a</i>		7	305		19-21	209
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	13	537 (i)-(ii), 586, 707		14	137		23	074-5, 185 <i>b</i> , 486, 530 <i>d</i> , 600, 642
	14	048, 088		15	377, 649		24	166, 386, 427- 35
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	23	904 <i>a</i> *, 071, 270, 632 <i>d</i>		23	473 <i>b</i> , 517-20, 558 <i>c</i> , 739 <i>a</i>			
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4	5	559 <i>a</i>	15	15	691 <i>b</i>	8	9	243 <i>a</i>
5	28	732	16	20	741		23	721 <i>b</i>
6	11-13	451		27	664 <i>a</i>	9	4	523 <i>a</i>
7	19	949 <i>a</i> *	1 CORINTHIANS			10	12	723
9	2	739 <i>a</i>				11	1	784 <i>d</i>
10	14	913 <i>a</i> *, 759 <i>e</i>	1	7-8	322		4	676
	16	913 *	2	8	566 <i>a</i>		16	784 <i>d</i>
	36-8	292 <i>a</i>		11	959 *	12	4	414 <i>e</i>
	41	335 <i>a</i>	3	4	534		10	534 <i>a</i>
11	8	913 <i>a</i> *, 759 <i>e</i>	4	9	530 <i>d</i>		17-18	440
	10	913 *		19	569 <i>b</i>	13	9	534 <i>a</i>
	22	709 <i>b</i>		21	332 <i>a</i>	GALATIANS		
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16	22	270 <i>b</i> , 563 <i>c</i>		9-II	691 <i>b</i>		12-15	559 <i>d</i>
17	1	171 <i>c</i>	6	14	162 <i>c</i>		18	364 <i>b</i>
	20	709 <i>a</i>	8	12	563 <i>b</i>	2	5	364 <i>b</i>
	29	759 <i>d</i>	9	4	702 <i>b</i>		13	694 <i>c</i>
19	14	409		11	783	3	7	243 <i>a</i>
	25-6	439 (ii)		15	691 <i>b</i>	4	9	904 *
20	22-32	915 (i) <i>c</i> *		18	690		15	698
21	20	439 (ii)		22	440	20		472 <i>a</i> , 717 <i>b</i>
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24	12	759 <i>d</i>		27	759 <i>f</i>		25-6	906 *, 907 <i>c</i> *
25	7	335 <i>a</i>		30	746 <i>a</i>	5	17	697 <i>b</i>
	24	439 (ii)	12	3	680	6	9-12	114
26	5	904 *		8-10	676		10	696
	24	784 <i>b</i>	13	1	522 <i>a</i>	11		691 <i>a-c</i> , 78
	27	242		11	478 <i>b</i>			90
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	20, 21	558 <i>b</i>	15	6-8	619		26	439 (iii)
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3	19	606 <i>a</i>		20	901 *	PHILIPPIANS		
	24, 25	558 <i>b</i>		22	530 <i>b</i>	1	7	721 <i>b</i>
	27	265 (i) <i>a</i>		24	531		25-6	559 <i>d</i>
4	13	759 <i>d</i>		47	906 *, 953 <i>a</i> *	2	1-2	036 <i>b</i>
	18	689	16	10	364 <i>b</i>		2	783
	7	698	2 CORINTHIANS				9	409
8	18	709 <i>a</i>					22	243 <i>a</i>
	23	723	1	9	530 <i>d</i> , 723	3	20	559 <i>a</i>
	29	897 <i>b</i> *, 901 *		10	474 <i>a</i>	4	12	162 <i>b</i>
9	11	759 <i>d</i>		14	559 <i>d</i>		14	783
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	18	702 <i>b</i>	4	13	443			
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	23	522		8	364			
	36	294		10	584 <i>a</i>			

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4	I8	783	

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5	1	379 <i>a</i>
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	17	035 foll., 516 <i>a</i>			427 <i>a</i> ,	2	497	
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	22	335, 516, 660 <i>b</i>	16	121 <i>a</i> , 536 (i),	19	781 <i>d</i>		
	23	454 <i>a</i> , 528	630 <i>f</i> , <i>i</i>	3	1	624		
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4	24	454 <i>a</i>	19	427 <i>a</i> , 434 <i>b</i>	10	175 <i>a</i>		
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JOHANNINE GRAMMAR

III. GREEK

[*This Index deals mainly with conjunctions, prepositions and pronouns. Nouns and verbs in it are regarded mainly in their grammatical and syntactical aspects and not so much with reference to their separate meanings—for which the reader is referred to Index III of "Johannine Vocabulary."* If a word, e.g. ἀγαπάω, is occasionally mentioned in a non-grammatical aspect, it is because of a desire to supply some defect in "Johannine Vocabulary," e.g. the testimony of Origen to the difference between ἀγαπάω and φιλέω (2584 c).]

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¹ In 2237 it was said that "βλέπετε would naturally be imperative." In N.T., βλέπετε—except with relative or negative—is almost always (abt 20) initial and, when initial, alw. imperative (1 Cor. i. 26 being no exception). In Poet. Scen. βλέπετε is only in Eurip. Cys. 211 (imperat.). Initial ὁρᾶτε in Poet. Scen., though possibly interrog., prob. always means "See!"—Aesch. Prom. 119 "See [me outraged because of my love for mankind]!", Ag. 1217 "See [these spectres]!", Soph. El. 1228-30 "See [Orestes restored to life]!" to which the Chorus replies "We do see," Oed. Col. 871-2 "See [these insults]!" to which Oedipus replies, "They do see," Ant. 806 "See [me led away to death]!", Eurip. Fragm. Alcm. 11 "See [the tyrant in exile]!" In Aristoph., too, ὁρᾶτε initial, or after a pause, is almost alw. imperative, or may be so taken. In N.T., ὁρᾶτε is alw. imperat. exc. perh. in Jas ii. 24 ὁρᾶτε ὅτι (after βλέπετε ὅτι) R.V. "ye see that"; and, even there—in view of Epictet. iii. 13.9 ὁρᾶτε γὰρ ὅτι, "videte enim" and the frequency

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¹ For ἰδε, see *Joh. Voc.*, where it should have been added that ἰδε, foll. by nom. without verb, is pec. to Mk and Jn.

² Comp. Epict. i. 14. 13-14 μέμησθε μηδέποτε λέγειν ὅτι μόνου ἐστέ· οὐ γὰρ ἐστέ. ἀλλ' ὁ Θεὸς ἐνδὸν ἐστί, καὶ ὁ ὑμέτερος Δαίμων ἐστί.

³ εἶτα occurs Mk (2), Mt. (ο), Lk. (1), Jn (3), comp. Mk iv. 28 εἶπεν (*bis*). In canon. LXX, εἶτα occurs only in Job (12, with v.r.), Prov. (2). It is one of several points in common between the style of Job and Mk. In N.T. (outside Gospels) it is only in 1 Cor. xv. 5 (txt), 7 (txt), 24, 1 Tim. ii. 13, iii. 10, Heb. xii. 9, Jas i. 15.

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 συμφέρον: how used by Epict. 228 *a*
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 συνειδός 798 *e*
 συζητήτω 349
 συνήθεια 464 *b*
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Ταράσσω: applied to Christ 614 *c*
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 ταχέως, ταχύ, ἐν τάχει 554 *b-d*
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 τέλειος: applied to numbers 283 *c*
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 ἐάν τις 580; ἐάν separated from τις
 552 *c*; οὐ...τις and οὐδεὶς 586 *d, e*
 τίς; τί; (direct interrogative) τί; διὰ τί;
 ἵνα τί; 231 *b-e*; τί; τί ὅτι; and ὅτι, in
 v. r. 231 *d*; τί ὅτι; τί ἐστίν ὅτι; and τί
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 231 *b*; τί εἶπω; prob. = "what should
 I say?" 512 *b, c*; τί ποιούμεν; τί
 ποιῶμεν; τί ποιήσωμεν; distinction
 between 493, 512, 766 (i); τί ἐμοὶ καὶ
 σοί; 229-30; οὗτος δὲ τί; 209, 386 *c*;
 τί πρὸς σέ; 229; τίνα ἦν ἃ ἐλάλει 251;
 τίς ἐστίν ὁ παραδῶσκων 251 *a*; τί δοκεῖς;
 in Epict. 766 (i) *a*

¹ Add Epict. iii. 24. 44—7 θέλεις με...πορεύεσθαι;...διὰ τί μὴ ἀπέλθης;...τί οὖν
 ἐτι πορεύομαι; ἵνα ἀπέλθῃς.

This Index extends from 1886 to 2799. Before numbers with * supply 1,
 e.g. [1]999*; before others, 2, e.g. [2]000.

τοιούτος 398; τοιαύτη "such a thing" 396 *b*

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τρέφω: ὁ σταυρωθεὶς πολλοὺς τρέφει 211 *c*, 642 *b*

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υἱός: ? interchanged w. παῖς 584 *b*; v.r.

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confusable w. ΤΟΥΝ in τουνομα 768-9

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in LXX before ambig. forms in -ετε

243 *a*; ὑμ- and ἡμ- confused 428 *c*

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ὕπαγω 486; distinct from πορεύομαι 082;

ὅπου ὕ. (and ὅπου ἐγὼ ὕ.) and ὅπου

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ὑπέρ 369-71; ὑπὲρ οὗ 927 *b**, 360; ὑπέρ

τινος masc. and neut. 718-22; ὑπέρ

and περί 719 *a-c*

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ὑπό: w. accus. 372; w. gen. 373; ὕ. and

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ὑποκάτω 372

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ὕψω: applied to Christ 614 *b*

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φημί rare in Jn, freq. in Acts¹

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Origen's distinction between φ. and

ἀγαπάω 584 *c*

φοῖνιξ: τὰ βατὰ τῶν φοινίκων 047

φυλάσσω: ἐτήρουν...καὶ ἐφύλαξα 584

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φωτίζω 532 *c*

Χάρις: Philo on 285 *b*; Epictetus on 743 *a*

χείρ: in var. phrases w. εἰς and ἐν 334 *c*;

χείρα or χεῖρας w. βάλλω and ἐπι-

βάλλω 575

χόρτος 632 *b*

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χώρα: ἡ Ἰουδαία χ. 670 *b*

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Ψῆφος: διδωμι ψῆφον 409 *a*

Ω and ο interchanged 114, 691

ὠδίνες 197

ὦρα: combined with ἐρχεται and ἐλήλυθεν

604 *a*, 625 *e*; τὴν ὦ. ταύτην "about

this time" 013; (ἐν) ἐκείνῃ τῇ ὦ. 025;

ὦ. ἐβδόμῃ 013, 206; ᾗ ἂν ὦ. parall. to

ὅταν 533 *a*; ὦ. ἴνα and ὦ. ὅτε 799 (i), s.

also 770

ὥς: (?) for ἕως 089, 201, 696; "as it were"

202; ὥς δέ "so when" 069; ὥς ἂν

696 *a*; οὕτως...ὥς, for οὕτως ὥστε 697

ὥσπερ 066 *b*

ὥστε 203, 694 *c*; οὕτως ὦ. 917 *a**, 697;

in Egypt. Pap. 697 *c*

ὠφέλεια: how used by Epict. 798-9

¹ It should have been stated in 2456 *a* that Jn—who uses φημί only in i. 23, ix. 38, xviii. 29—never applies it (as the Synoptists do) to Christ. Mt. and Lk. agree (agst Mk) in applying it to Christ in His answer to Pilate, "Thou sayest it." It is a mark of classical style. In Pentateuch, of seven instances, five are in the prophecy of Balaam, Numb. xxiv. 3-15. In N.T., it occurs mostly in Acts, 24 times. In the Synoptists, Mt. uses it most freq. (17), Mk (6), Lk. (7). It is never used by three Synoptists in common. Lk. mostly uses it in traditions peculiar to himself.

NOTES ON NEW TESTAMENT CRITICISM

I. NEW TESTAMENT PASSAGES

[*Black Arabics refer to paragraphs [2]800-[2]997 (the ■ not being printed).*
Ordinary Arabics refer to the sections of 2998-9, the two "Longer Notes".¹]

MATTHEW			MATTHEW			MATTHEW		
		PAR.			PAR.			PAR.
1	8	882	10	24	32 <i>e</i>	17	2	28 <i>w-x</i>
	16	881		26	55 <i>m</i>		7	2 <i>b</i> *, 6 <i>b-c</i> *
	18	40		28	819		17	913
	18-25	880		41	886		20	851-6, 942*
	21	881		11	2-3 841, 888			(xxiv) <i>b</i>
	24-5	881			5 995		22	857, 23 <i>d</i>
■	1 foll.	17 <i>b</i> foll.		11	880		24-7 foll.	7* foll.,
	9	17 <i>e, i</i>		25	842, 23 <i>a</i>			12 <i>b</i> *
	15	883		25-7	50 <i>c-e</i>		27	8 <i>b</i> *
	18	883		27	27 <i>f</i> , 39 <i>b</i>		3-4	885
	22	942* (xxiv) <i>b</i>		28-30	844-9		10	824* (i) <i>g</i> , 15 <i>b</i>
3	7	937 <i>f</i>		29	842-9, 963-4		11	861
4	3	20 <i>a</i>		12	7 840		12	864 foll.
	6	20 <i>a</i>		10	961 (i) <i>d</i>		18	17 887
	24	2 <i>b</i> *		18	54 <i>f</i>		18	887, 979
5	1	887		28	6 <i>e</i> *		20	887
	3	888		13	9 20 <i>b</i>		19	4 984 <i>c</i> , 47
	6	888			13 foll. 913			8 984 <i>c</i>
	25	14 <i>a</i> *, 17 <i>i</i> *		31	852		10-12	888, 974
	41	887 <i>a</i>		33	55 <i>b</i>		20	834 <i>a</i>
	44-5	816		55	879		26	858
6	1-6	55 <i>l</i>		14	12 942* (xxii) <i>b</i>		28	8 <i>b</i>
8	14	17 <i>g</i> *		26	824* (i) <i>b</i> , 6 <i>a</i> *		20	23 935
	15	1 <i>b</i> *, 6 <i>c</i> *		29-30	979		28	829, 964, 996
	17	964		32-4	8 <i>a</i> * foll.		21	1 foll. 848
	21	872		15	11 841			9 24 <i>f</i>
9	6	44 <i>a</i>		24	860-71		15	874 <i>c</i> , 24 <i>f</i>
	13	837 <i>c</i> , 840		16	17 39 <i>b</i> , 44		16	840, 23 <i>a</i> , 24 <i>f</i>
	25	1 <i>b</i> *		19	887		18-21	873
10	6	861 foll.		24	841		20	875, 17 <i>g</i> *
	8	995		27	850, 24 <i>e</i> , 44		21	851
	10	888		28	25 <i>a-b</i> , 17 <i>g-h</i> * 44,		22	1 foll. 45
	16	32 <i>e</i>					14	914

¹ *Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16*=2999 (xvi).*

MATTHEW		MARK		MARK	
	PAR.		PAR.		PAR.
22	30 56 <i>d</i>	1	34 839	11	20 17 <i>g</i> *
44	22 <i>b-c</i> , 23 <i>b, e</i>	3	36 17 <i>g</i> *	21	875, 17 <i>g</i> *
23	35 51 <i>b</i> , 54 <i>f</i>	3	839 <i>c</i>	22-3	851 foll.
24	6 26 <i>b</i>	2	10 839	24	857, 873
8	874 <i>d</i>	17	837 <i>c</i> , 840, 54 <i>i</i>	25	840, 857, 873
15-16	874 <i>c-f</i> , and Pref. p. xii foll.	27	840	12	25 56 <i>d</i>
16	942* (xiii) <i>e</i>	3	1 961 (i) <i>d</i>	36	22 <i>b-c</i> , 23 <i>b</i>
21	984 <i>c</i>	10-II	2 <i>b</i> *	13	7 26 <i>b</i>
28	942* (xxii) <i>b</i>	11	2 <i>a</i> *	8	874 <i>d</i>
29	16 <i>a</i>	17	969 foll.	14	837 (iii) <i>d</i> , 874 <i>c-f</i> , 942* (xiii) <i>e</i> , and Pref. p. xii foll.
30	26 <i>s</i> , 31 <i>a</i>	21	883	19	984 <i>c</i>
32	874	4	12 913	26	31 <i>a</i>
25	I-II 942* (xv) <i>c</i>	22	55 <i>m</i>	28	874
31-46	850	26-9	55 <i>j</i>	14	22-4 828, 891
26	891	28	876	26	897-903
26-8	828	5	35 859	27	869
30	897-903	6	3 879	35	6 <i>b</i> *
39	6 <i>b</i> *	8	888	36	858
51	934, 17 <i>g</i> - <i>i</i> *	9	17 <i>c</i> *	47	17 <i>b</i> - <i>k</i> *
54	26 <i>b</i>	12	840	50-2	17 <i>b</i> * foll.
61	985	29	942* (xxii) <i>b</i>	58	985
64	23 <i>b</i> , 31 <i>a</i> , 32 <i>a</i>	34	866, 869	62	23 <i>b</i> , 31 <i>a</i> , 32 <i>a</i>
71	12 <i>a</i> *	49	824* (i) <i>b</i> , 6 <i>a</i> *	68	12 <i>a</i> *
75	12*, 13*	51	8 <i>a</i> * foll.	72	13*
27	45 910	7	7 857	15	22 930 foll.
46	910, 917 foll.	15	841	34	910, 917 foll.
49	987	27 foll.	859	37	910, 917 foll.
50	910, 917 foll.	8	34 841	43	942* (xxii) <i>b</i>
53	909	38	850	16	3 908-9
28	2 909, 5 <i>b</i> *	9	1 25 <i>a-b</i> , 17 <i>g</i> - <i>h</i> *	4	5 <i>b</i> *
5	909	7	850	7	17 <i>g</i> *
7	17 <i>g</i> *	8	2 <i>b</i> *	8	878
9	889, 979, 1 <i>b</i> *, 3*, 4*	19	913	9	878
16	3 <i>a-b</i> *	23	858	10	17 <i>g</i> *
17-18	6 <i>c</i> *	29	851 foll.		
18	23 <i>d</i> , 6 <i>b</i> *	31	857		
20	887	33	12 <i>b</i> *		
		35 foll.	857		
		36	885-6		
		49-50	858		
		50	857		
		10	6 984 <i>c</i> , 47		
		13-14	859		
		15-16	857, 885-6		
		20	834 <i>a</i>		
		21	857		
		27	858		
		39	935 foll., 28 <i>a</i>		
		45	829, 857, 964, 996		
		11	12-14 873		
		13	874 <i>a</i> , 878		

Black Arabics refer to paragraphs [2]800–[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16=2999 (xvi).*

LUKE			LUKE			LUKE		
		PAR.			PAR.			PAR.
2	41	961 (i) <i>a</i>	12	4	819	24	24	17 <i>g</i> *
	48	883		58	14 <i>a</i> *		32	908
	52	840* <i>g</i>	13	6-9	874		33	17 <i>g</i> *
3	7	937 <i>f</i>		21	55 <i>k</i>		34	17 <i>f</i> *
	11	17 <i>c</i> *	14	1-2	961 (i) <i>c-d</i>		36	897-907
	23	882, 994		15	56 <i>c</i>		37	824* (i) <i>b</i>
	36	20 <i>c</i>	15	4	861 foll.		39-40	824* (i)
4	3	20 <i>a</i>		4-10	9*		44-9	903
	9	20 <i>a</i>	17	6	851-6, 873			
	18	839		21	996			
	22	840* <i>g</i> , 879	18	17	885			
	38	17 <i>g</i> *		21	834 <i>a</i>			
	38-9	1 <i>b</i> *		35	6 <i>a</i> *			
	39	5 <i>a</i> *, 6 <i>c</i> *	19	10	865			
	41	839		11	6 <i>a</i> *			
	42	17 <i>g</i> *		29, 37	6 <i>a</i> *			
5	32	837 <i>c</i> , 840		38	24 <i>f-g</i>			
6	6	961 (i) <i>d</i>		41	6 <i>a</i> *			
	17	887	20	1	5 <i>a</i> *			
	19	2 <i>b</i> *		36	56 <i>d</i>			
	20-1	888		42	23 <i>b</i>			
7	12	6 <i>a</i> *		43	22 <i>b-c</i>			
	13	6 <i>d</i> *	21	9	26 <i>b</i>			
	14	6 <i>b-c</i> *		20	837 (i), (iii) <i>a</i> , 874 <i>e-g</i> , and Pref. p. xii foll.			
	19	841, 888		21	874 <i>e-g</i> , 942* (xiii) <i>e</i>			
	22	995		27	31 <i>a</i>			
8	10	913		29	874			
	17	55 <i>m</i>		30	874			
9	3	888		34	5 <i>a</i> *			
	23	841		22	17-20 828			
	27	25 <i>a-b</i> , 44, 17 <i>g</i> *		25	829			
	32	17 <i>g</i> *		27	829, 963-4, 996			
	36	2 <i>b</i> *		30	8 <i>b</i>			
	41	913		32	923 <i>c</i> , 936 <i>a</i>			
	44	23 <i>d</i>		44	986			
	45	908		49	875			
	46-7	12 <i>b</i> *		49-50	17 <i>g</i> *, 17 <i>i</i> *			
	47	885		58	12 <i>a</i> *			
	55	942* (xvii)		62	12*, 13*			
	59	872		69	23 <i>b</i> , 32 <i>a</i>			
10	1	888		23	31 875			
	3	32 <i>e</i>		45-6	910, 917 foll.			
	8	887		53	908			
	19	23 <i>a</i>		24	4 5 <i>a-b</i> *			
	20	942* (viii) <i>g</i> , 15 <i>b</i>		6	4*, 5*			
	21	23 <i>a</i> , 50 <i>c-e</i>		9	17 <i>g</i> *			
	22	23 <i>d</i> , 39 <i>b</i> , 50 <i>c-e</i>		11	890			
	40	5 <i>a</i> *		12	17 <i>g</i> *			
11	20	6 <i>e</i> *		15	6 <i>a</i> *			
	50	51 <i>b</i>						

JOHN

1	1-2	980
	3	27 <i>f</i>
	13	39-42
	14	942* (xii) <i>a</i> , 24 <i>e</i> , 28 <i>f</i> , 44
	14-17	840* <i>g</i>
	18	32 <i>d</i>
	29	32 <i>d</i>
	33	55 <i>i</i>
	39	977
	41	21 <i>a</i>
	45	979
	49	20 <i>a</i> foll.
	50	20 <i>b</i>
2	19-21	942* (xii) <i>a</i> , 985
	20	962
	22	875
3	3	973
	8	26 <i>d</i> , 55 <i>j</i>
	13	48
	16	870, 23 <i>e</i>
	29	806
4	7	968
	18	961 (i)
	24	27 <i>g</i>
	25	21 <i>a</i>
	35	961 <i>a</i>
5	1	961 foll.
	2	800 <i>a</i> , 959-62
	5	961 (i)
	19	806, 858
	27	28 <i>s</i> , 45 <i>b</i>
	30	858
6	12	870
	19	6 <i>a</i> *
	21	8 <i>a</i> * foll.
	30	870
	64	984 <i>c</i>

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16=2999 (xvi).*

JOHN			JOHN			ACTS		
		PAR.			PAR.			PAR.
7	24	28 w	16	22	874 d, 881 a, 942* (xii) b	1	13	8 f*
	37	968		24	806		15	942* (viii) g
8	17	26 k		25	875		24	888
	18	26 k		25	875	2	2	970
	44	984 c		32	923		35	22 c
	57	989-90	17	3	985		41	942* (viii) g
9	35	48		7	803	3	1	8 f*
10	1	985		11	54 f		13-15	54 f
	1-18	871		12	870		18	54 f
	10	870		13	806		26	54 f
	11-12	985		21	28 i	4	13	879
	28	870		24	806		27	54 f
	36	20 a-b, 45 b		25	54 f		30	54 f
11	33	985	18	9	870		36	860
	35	806, 985		10	17 g-j*	5	29	958
	39	909		11	875	7	52	54 f
	44	28 w		18	17 o*		55-6	25
	48-52	962 a		22	17 j-k*		56	32 a, 44 a
12	16	875		32	927	9	7	890
	23-4	856, 55 m	19	5	43 c	10	9	8 f*
	27	985		28	806		9-16	841
	28	26 c		30	923 d, 967		13	887
	31	26 p		35	925, 987		41	895 foll.
	33	927		37	26 s	11	2	8 f*
	34	850, 21, 33, 49	20	3	17 g*		5-10	841
	40	24 d		8	977		7	887
	43	24 d		17	805 a, 979, 1 b*, 17 g*	12	1-2	937 b-c
13	5	963-4		18	17 g*		13-15	15 b
	21	985		23	887	13	5	983-4
	23	32		26	892 b, 17 g*	15	10	843
	33	805 a, 978		21	2	16	25	898
	34	858, 924		3	925, 978	17	23 foll.	996
14	2	942* (xiii) e		5	978	18	25 foll.	942* (xxii) d
	9	984 b		7	934, 977, 17 m*	19	3	942* (xxii) d
	18	805, 978		10	8 d*	20	7	984 a
	20	28 i		11	7*, 8*	22	14	54 f
	23	899, 27 f		13	895 foll.		20	26 f
	26	875		15	978, 32 b	23	10	937 d
	30	26 p		17	978	26	14	984 d
15	3	985		18	930 foll., 17 o*		16	826 a, 983-4
	4	978		18-19	936 foll.	28	23	3 a*
	5	978		18-23	962 b, 15 a*			
	6	877		19	926 foll.			
	11	806		20	925, 936 foll.			
	12	858		23	941			
	26	26 c		24	925, 941 foll.			
	27	984 c						
16	4	984 c						
	17	881 a, 942* (xii) b						
	21	874 d, 881 a, 942* (xii) a-b						
			ACTS			ROMANS		
			1	3	892 a foll., 904	1	1 foll.	823
				4	892-5		3	26 o
							3-4	35
							16	825
							16-18	942*
							17	54 c
							20	28 b

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ROMANS

	PAR.
2 16	825
19-20	49
4 3	825
9	825
13	839
24-5	820
5 7	54 <i>j</i>
14	814
6 6	841
7 7	815
18	815
22	55 <i>l</i>
■ 13	30 <i>b</i>
23	814
28	826
32	918
35	814
9 3	823, 942* (xviii)
27-9	820
33	908
10 6	908-9
20	820
11 2	826
8	913
26	942* (xviii)
32-3	942* (xviii)
12 1	828, 11 <i>b</i> *
14	909
13 4	942* (xviii) <i>a</i>
9	815
15 12	820
13	814
19	824

I CORINTHIANS

1 17	825
17 foll.	814
25	883
2 3	824
4	814
7 foll.	55 <i>i</i>
10	814
3 2	50 <i>a</i>
16-17	811
4 1	983, 984 <i>e</i>
9-13	811
15	823
5 4	887
6 2-3	8 <i>b</i>
5	28 <i>k</i>
19	811
7 1	888

I CORINTHIANS

	PAR.
7 1-40	888
35	811
9 20	829
22	829
10 1	30
17	895
27	887
31	811
11 22	811
23-4	827-8
13 12	826
14 20	887, 978, 24 <i>e</i> , 50 <i>a</i>
15 3-8	892 <i>b</i>
4	823
5	17 <i>f</i> *, 17 <i>i</i> *
27	22 <i>a</i> , 24 <i>c</i>
27-8	839
35-45	824*
54	820

2 CORINTHIANS

3 6	828
14	828, 908
17	824* (i)
4 7	883
10	26 <i>i</i>
16	55 <i>l</i>
18	43 <i>b</i>
5 1	43 <i>b</i>
1-2	824*
2-4	17 <i>n</i> *
14	814
15	841
17	823
21	924
6 3 foll.	811
11	14 <i>d</i> *
16	28 <i>f</i>
17	28 <i>h</i>
18	27 <i>i</i>
11 2	942* (xv) <i>f</i>
28-9	824
12 2-3	953
5	824
9	824
10	824

GALATIANS

1 10	803
11 foll.	826
13-14	823

GALATIANS

	PAR.
1 15	984 <i>d</i>
16	823
2 1	826
2	984 <i>d</i>
6	803
9	941, 17 <i>k</i> *
20	841
3 6	825
11	54 <i>e</i>
4 4	880, 23 <i>c</i>
13	824
19	805 <i>a</i> , 978
24	828
25	826
5 1	843
12	823
13	23 <i>e</i>
6 1	840
2	840, 924
14	841

EPHESIANS

1 19-22	22 <i>a</i>
21	27 <i>l</i>
22	839
2 6	43
3 16	55 <i>l</i>
4 1	811
6 10	814
14	28 <i>l</i>
19	14 <i>d</i> *

PHILIPPIANS

1 17	823
23	826
25	997 <i>a</i>
2 6-9	23 <i>d</i>
7	923 <i>b</i> , 23 <i>c</i>
11	26 <i>e</i>
3 2	860
5 foll.	823
20-1	22 <i>a</i>
21	839, 858
4 3	942* (viii) <i>g</i>
13	814

COLOSSIANS

1 11	814
28	11 <i>b</i> *
2 5	884
4 14	879
15-16	28 <i>e</i>

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I THESSALONIANS

PAR.
2 18 824
4 15 826

2 THESSALONIANS

1 8 942* (xviii) a
11 811

I TIMOTHY

1 15 823
6 15 27 h

2 TIMOTHY

2 4 811
4 7 824, 826

PHILEMON

9 955

HEBREWS

1 3 27 g, 45 b
13 22 c
2 6 24
6-9 24
8 839
12 898
13 978
14 978
4 11-12 28 t
5 14 942* (xii) b
7 23 997 a
8 4-5 28 d
9 23-4 28 d
25 961 (i) a
10 1 961 (i) a, 980-1
3 961 (i) a
11 26
11-12 32 a
13 22 c
38 54 e
11 1 980
4 54 f
23 978
37 937 d
12 23 942* (viii) g
13 4 942* (xv) b
15 11 a*

JAMES

PAR.
5 1-6 51 b
6 54 f

I PETER

1 13 11 b*
19 11 b*
24-5 839 b-c
2 2 50 a, 11 b*
4 11 b*
4-6 908
12 11 b*
3 4 55 l
19 11 b*
20-1 942* (i) k
4 10-11 11 a*
12 948
18 54 e
5 1 954, 26 j, 28 a
5 17 n*

"2 PETER"

2 5 942* (i) f, k
7-8 54 e
3 4 984 c

I JOHN

2 1 978, 54 f
7 984 c
12 978
14 978
18 962 a
19 12 a*
3 12 54 f

JUDE

9 27 p
14 31 a

REVELATION

1 1 27 q
1-2 26
4 27 f
4-7 26
7 29, 31 c
8 26 p, 27
9 944
9-16 28
10 942* (iii) b

REVELATION

PAR.
1 12 942* (xxii) a,
26 c-d
13 26 a
14 7 e, 27 h, 29 c
15 26 a
16 28 n
17 27 a-e, n
20 28 e
2 1 28 c, f, g, i, p
6 942* (iii) b
7 29 b
8 27 a-b
10 26 n
12 28 t
13 942* (iii) c, 26
i-j, n
14 942* (iii) b
16 28 t
17 942* (xv) a
18 26 a, 28 p
20 942* (iii) b,
(xv) f
23 27 e
24 942* (iii) b
26-7 942* (xvii)
27 942* (xiv)
3 1 942* (iii) b,
(viii) i
4 942* (viii) a, i
14 26 i, n
17 942* (v) b, 28 h
18 28 h, 17 a*
19 28 h
20 899
21 8 b, 28 i
4 1 26 b-c
4-7 33 a
5 28 e
6 28 i
7 942* (xiii) d
8 942* (i) j
5 1 942* (i) h, 31 a,
32
2-7 32
2 26 c
2 foll. 27 q
5 26 f
6 942* (i) j, 26 f,
28 e, i, p
6-14 33 a
7 8 c
11-13 942* (i) j
6 2 28 d, 29 c

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REVELATION

PAR.

6 6 942* (v) a, 28 i
 9 26 i
 10 942* (iii) c,
 (xviii) a, 51 b
 11 942* (iii) c
 16 28 w
 7 2 942* (i) h
 2 foll. 26 c, 28 n
 2-8 942* (i) c
 4 942* (iv) c
 15 28 f-g, j
 17 28 j
 8 3-4 15 b
 9 1 16
 3-11 942* (vi) a
 12 942* (viii)
 14 51 b
 15-18 942* (viii)
 10 1 27 g, 28 w, 31
 4 975, 29 a
 8 26 c
 9 26 c
 11 942 foll.
 11 1-13 942* (ii) a, (x),
 (xix)-(xxii)
 2 942* (iv) c, (vii)
 foll.
 3 942* (iv) b-c,
 26 i
 4 942* (iv) b,
 (xxii) a
 7 26 i
 8 942* (i) c, (ii)
 a-c, (iii) b,
 (xxii) b
 9 942* (xxii) b
 11-12 30 a
 13 942* (vii) foll.,
 (esp. (viii)
 c-i), (xiii) f
 14 942* (viii)
 19 942* (xii) a,
 (xiv)
 1 942* (xv)

REVELATION

PAR.

12 1-17 942* (xi)-(xv)
 3 942* (i) c, i, (xv)
 4 942* (xiii) b,
 55 h
 5 942* (xii) b,
 (xiv)
 6 942* (xiii) e
 7 24 g, 27 p, 33 a
 9 942* (xiii) b
 11 26 i
 12 28 g
 14 942* (xiii) d-e
 17 26 i
 13 1 945
 3-4 942* (i) j
 6 28 f-g
 8 942* (iii) d
 11 942* (xx) a
 16 942* (i) h
 18 942* (i) k-m
 14 2 28 r
 3 942* (xv) c
 4 942* (xv) b-f
 7 27 n
 8 942* (xv) f
 13 29 a-b
 13-15 29 foll.
 14 26 a
 15 1-3 942* (xv)
 5 28 f
 6 28 l
 16 12 51 b
 13 942* (xx) a
 15 17 a*
 19 942* (ii) b
 17 1 26 c
 1-4 942* (xv) f
 1-15 28 r
 3 942* (i) i, (iv) b
 5 942* (iv) b
 6 26 i, j
 7 942* (i) i
 9-11 942* (i) d foll., i
 11 942* (i) j-l

REVELATION

PAR.

17 14 26 n, 27 h
 16 942* (xv) f
 18 5-9 942* (xv) f
 9 948
 18 948
 19 5-9 26 c
 8 17 a*
 10 26 e, i, 27 n
 11 26 n, 28 d, 29 c
 12 28 p
 13-15 28 t
 15 942* (xiv), 28 t
 20 942* (xx) a
 21 28 t
 20 4 8 a, 26 i
 10 942* (xx) a, 33 a
 11 28 w, 29 c
 14 942* (xviii)
 21 1 foll. 942* (xx) c-d
 3 942* (xii) a,
 28 f, g
 5-6 27 a, e-f
 9 26 b, c
 10 942* (ii) b
 12 942* (xv) b
 14 942* (xv) b
 22 26 f, 27 h
 23 26 f, 28 e
 22 1 28 j, 32
 2 28 i
 3 32
 4 28 w
 5 28 x
 6 26 b, e, 27 h
 6-16 26 e
 8 26 e, 27 n
 11 54 f
 13 27 a-f
 15 860, 942* (xviii)
 16 26 g, 27 e
 16-17 29 b
 18 942* (xix) a
 18-19 942* (xix)
 20 26 h

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NOTES ON NEW TESTAMENT CRITICISM

II. ENGLISH

[*Black Arabics refer to paragraphs [2]800-[2]997 (the 2 not being printed). Ordinary Arabics refer to the sections of 2998-9, the two "Longer Notes" 1.*]

Abbahu 18-19

Abel 54*f*

Abomination 942* (i) *m*; of desolation, the 837 (iii), 874*c*; s. also Pref. p. xvi foll.

"Above" and "below," mystically interpreted 7 *d-e*

Abraham 839, 963, 28 *v*, 54 *h*, 56 *d*; and Adam 37; superior to Noah 37 *d*; A., Isaac, and Jacob, the three feet of God's throne 14

Acts, the Son of Man in 24-5

Acts of John, the 902, 988

Adam, meaning "man" in Heb. but not in Aram. 2, comp. 20*c*; son of A. 20, 23 *b*; A. and Abraham 37

Adjuration to scribes 942* (xix) *a*

Ailam 28 *j*

Akiba 842, 31 *b*

Almighty 27 *f-m*

"Alone," transposition of, error caused by 17 *c** foll.

Alpha and Omega 27 *a* foll.

Alphabet, Gk 942* (i) *l*

Am, "I AM," applied to God 27 *e*

"Ambassador" and "elder" 954-5

American revisers 840* *f*

Ananus the high-priest 942* (ii) *d*

Ancient of Days, the 28 *o*

"Angel" interch. w. "voice" 26 *c-d*; of great counsel 27 *l, q*; meant by "watcher" 17 *h*; the recording 942*, 28 *n*; "angel of God," substit. for "God" 3 *h**; "his angel" (Rev. i. 1) 26 *c-g*; s. also "Angels"

Angelology, influence of 15 *f*

Angels 942*, 26 *c* foll.; ascension of 909; ascending and descending 13; opposing Moses 11 foll.; guardian 15 *b* foll.; interch. w. "sons of God" 16; at the right hand of God 31 *a*; associated with "stars" 28 *e*, comp. 16 foll.; song of the 24 *g*; myriads of 31 *a*; not to be worshipped 27 *n*; "three a." (Gen. xviii. 2, Targ.) 5 *b**; "a little lower than the a." 24, 42 foll.; "their a." (Mt. xviii. 2) called by Ephrem "orations" 15 *b*

Anthropomorphic metaphors 45

Anthropos 34

"Anticipate" 4*-5*; Mt.'s unique use of 7* foll.

Antiochus Epiphanes 942* (i) *e*, (xiii)

Antipas, Herod 942* (xxii)

Antipas, the martyr 942* (iii) *c*

Antithesis, the principle of 942* (i) *g* foll.

Anytus, Socrates on 808

"Aperuit" and "apparuit" 17 *d**

Apocalypse, s. "Revelation"

Apollo 942* (xxii) *d*

"Apparuit" and "aperuit" 17 *d**

"Appear" and "meet" 3*

"Appoint" and "shew" 838; "were appointed" and "stood up" 17 *g**

Aramaic 20, 23 *b*; how it expresses "man" 2

Ark of the Covenant, the 942* (xiv)

"Army," parall. to "wing" 837 (i); s. also Pref. p. xvi foll.

Arrian 800-1, 813

¹ *Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2572, 16=2998 (xvi), 16*=2999 (xvi).*

Artemidorus, on "carrying" and "being carried" 931; on "dragon" and "serpent" 942* (xiii) *b*; s. also 929
Article, the, in Revelation 942* (xix)–(xx); s. also *δ* in Gk Index, and 984
Ascension, to heaven 18; of angels 909; and resurrection of Christ, events between 892–907
Ass and colt 846–8; "Ass's Jawbone" 873
"Assembled with" 892–5
Astrologers, called "Chaldaeans" 17 *a*
At'h (Heb.), meanings of 27 *c*
Atonement, the Day of 961 *a*
Authority and goodness, Philo on 28 *u*

"Babes and sucklings" 23, 24 *f*, 49
Babylon 942* (ii) *b–c*, (xv) *e–f*
Balaam's song 3, 4
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a place of 961; of spirit or of fire 30
Baptist, the, s. "John the Baptist"
Barnabas, on the Son of Man 36;
s. also 843, 890, 914, 942* (i) *a*, (iv) *c*,
994, 28 *o*
Beast, the 942* (xx) *a*; the number of
942* (i) *l* foll.
"Beasts," in Heb., identical with "living
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field" 840, 43 *d*
"Beginning, from the" 984 *c*
Bellerophon 37 *c*
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terpreted 7 *d–e*
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Bethesda, the pool of 959 foll.
Between 28 *j*; in Heb., ambig. 28 *i*;
"b. [the two sides of]" 28 *k*; "judge
b. his brother" 28 *k*
Bildad 10
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Blotting out 942* (viii) *k*
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942* (ii)
"Bodiless," ambig. 824* (i); s. also 56 *d*
Body, resurrection of the 56 *a*; Enoch's,
melts away 55 *b*; "a spiritual body"
824* foll.
"Bones, a spirit hath not" 824* (i) *d*
Book, of Life, the 942* (viii) *g*; the
sealed *b*. 32
Bosom of the Father, the 32
"Bow" and "truth" 837 (ii)
"Branches" and "daughters" 837 (ii)
Bride, the 942* (xv) *c–f*
Brutus, Marcus, in Shakespeare 830 foll.

"Call" and "meet" 38*, 4*
Candlestick, in the Temple, the 28 *b*
foll.; placed by Vespasian in the
Temple of Peace 28 *c*
Candlesticks, the seven 28 *c* foll.;
"seven" and "two" 942* (xxii) *a*
Capernaum, 12*, 13*; "village of
consolation" 7 *b**
"Carrying" and "being carried,"
Artemidorus on 931
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receiving as a little *c*. 885–6; little
children 978
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37 *c*; blood of, Justin on 39 *c*; titles
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Christians, the, mentioned by M. An-
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Clemens Alexandrinus, on the yoke 843;
on the ass and colt 847; on the Son
of Man 42 foll.; s. also 824* (i) *g*, 837
(iii), 854, 865, 918, 937 *f*, 942* (i) *l*, (xv) *d*,
935, 996, 27 *f*, *u*, 55 *k*, 7 *a**, 10*, 17 *c**
Clemens Romanus 845, 26 *j*, 55 *j*
Clement, *Recognitions* of 837 (iii) *c*
Cloud, a white 29; were baptized in
the 30; the pillar of 30, 31; Rashi
on the pillar of 4 *c*
"Clouds" and "cloud" 30 *b–31 c*;
Origen on 31 *a*; of heaven, the 29;
"with the clouds" 31 *c*
Coal fire, the 17 *o**
Colt and ass 846–8
"Comfort with food" 9 *a**
Compilation 942* (xix)
Confessors or martyrs 939 *a*
Conflation 837 (ii), 17 *j*, 3 *e**
"Convivo" and "convivor" 897
Creatures, s. "Living creatures"
Cross, the 926 foll.; stretch out hands
on 926 foll.; "tree" *i.e.* "cross,"
Ephrem on 933, comp. 942* (ii) *b*;
cross and yoke 842–9
Crucifixion, not a Jewish punishment
927; of Peter 926 foll.

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Cry (n.) "three mysteries of the c." 55 *h*
Cry (vb.) *i.e.* "proclaim the gospel" 839 *b*
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Daniel, the Aramaic portion of 8; *ben adam* in 8; influence of, on Revelation 942* (i) *e*, (xviii), 26-33 *passim*
"Daughters" or "branches" 837 (ii)

David, son of 23 *b*, 36
"Dawn" (vb.) applied to God 27 *t*
Dead, first-born of the 26 *o*; "the dead are raised" 995

Delocalisation 28 *i*
Delos 942* (xi), (xiii) *b*
Denarius, a day's wage 942* (v) *a*
"Depart," ambig. 938-9

Desolation, the abomination of 837 (iii), 874 *e*, comp. 942* (i) *m*

Didaché, *the*, *i.e.* The Teaching of the Twelve Apostles 895, 26 *s*, 27 *w*

Didrachm 7 *b** foll., 9 *a**, 10*

Digamma 942* (i) *l*

Diogenes, in Epict. 814; Jerome on 824
"Disciples," "those with him" &c., parallels to 17 *g-h**

"Distrahitur," not "beheaded" 937 *d*
Divergence, caused by obscurity 837 foll.; caused by metaph. 17 *a** foll.; *s.* also Pref. p. xiv foll.

Divider, God as 28 *v*; the Logos as 28 *u*

Docetics, the 35

Domitian 942* (i) *a*, *b*, *e*, *m*, 27 *k*, 28 *a*;
"a bald Nero" 942* (i) foll.; prohibits new vineyards 942* (v) *a*; on a white horse 28 *d*

Door, metaph. 985

Drachma, finding a 9*

Dragon, the 942* (xii) *c* foll., (xx) *a*

"Draw near" and "touch" 1*-2*;
"draw near," "go to meet," and "go before" 4*-5*

Dropsical 961 (i) *c*

Eagle, the great 942* (xiii)

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Eating, attributed to Christ after the Resurrection 896-907; metaph. 56 *c*

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Egypt, "the iron furnace" 950

Eight hundred and eighty-eight 942* (i) *k* foll.

"Eighth," only twice applied to persons in N.T. 942* (i) *f*; "Noah the *e.* person" 942* (i) *f*, *k*

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"Elder, the," meaning of 915, 954-5;
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Elect, the 51

Elect one, the 51 foll.

Eliezer, the name 994

Elihu 10

Emmanuel 40

"End," parall. to "fig-time" 874 *a-b*

Enoch, the Patriarch 54 *c*; called the Son of Man 55

Enoch, the Book of 51 *a* foll.; a compilation 942* (xix); compared w. Revelation of John 942* (xix); quoted as Scripture 914; earlier part of 56

Enoch, the Similitudes of 19, 51; date of 51 *a* foll.; on the throne of judgment 8 *c*; doctrine of "hiding" in 55 *d* foll.

Ephod, the 17 *a-n**

Ephrem, on the "tree" *i.e.* "cross" 933; *s.* also 15 *b*, 24 *g*, 7 *e**, 8*, 17 *h**, 17 *o**

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- Ulai 28 *j*
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- Vines, planting of, prohibited 942* (v) *a*
- Virgin, the 881-2, 942* (xii), 37-9
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- "Virgins," meaning of, in Rev. xiv. 4
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- Vision, mixed with fact 953; s. also
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- Visitation, Origen on 43 *a*
- "Voice," interch. w. "angel" 26 *c-d*;
 "seeing the voice" 26 *d*
- Vowel points, not written in anc.
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- "Waking up," confused w. "flocks"
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- Walking, metaph. 890; in the midst
 28 *f-k*
- Washing of Feet, the 963-5
- "Watcher," meaning "angel" 17 *h*
- "Watchers by night," astrologers are
 17 *f*
- Water, by the side of 961 (i) *d*; "running
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- Waters 942* (xiii) *c*, 961 (i) *d*, 28 *r*;
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- "Week of years, a" 942* (i) *o*
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- "Wind," interch. w. "spirit" 837 *a*;
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- "Wing," in Dan. ix. 27 837 (i), (iii);
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- Wisdom, Philo on 923 *b*
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- "With," "pray," and "stand," con-
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- "Witness" and "martyr" 26 *h-k*; the
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- Works, (1) of God, (2) of God's hands
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- Worship, of symbols, deprecated 27 *o*
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- "Writer" confused with "sapphire"
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- Year, the New 960-1; year by year,
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- Yoke and Cross 842-9
- Zealots of Socrates 840
- Zechariah, influence of, on Revelation
 942* (iv) *b*; "sons of oil" (Zech. iv.
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- Zeus, sons of 880 *a*
- Zipporah 2*, 3*

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NOTES ON NEW TESTAMENT CRITICISM

III. GREEK

[*Black Arabics refer to paragraphs [2]800–[2]997 (the ■ not being printed).*
Ordinary Arabics refer to the sections of 2998–9, the two "Longer Notes"¹.]

Ἀγάπη: not in Epict. 814; not in Mk 924

ἀγγαρεία, -εύ: in Epict. and Mt. 887 a

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γυμνός 170*

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ἔλεος, -έω 840*

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ἐξομολόγησις and εὐχαριστία 11 a*

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ἐφίστημι: w. ἐπάνω and w. dat. 17 i; in
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ἐφούδ 17 n*

ἔωθεν εὐχόμενοι 27 t

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Ἰσραήλ: interpr. as ὁρῶν θεόν 15f
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κατά=ἑμοῖος 26 a; κατ' ἔτος, κατ' ἐνιαυτὸν 960, 961 (i) a

κεράννυμι: κραθέντες τῇ σαρκὶ αὐτοῦ 895;

κραθῆναι and κρατηθῆναι 895

κηρύσσω 839 a foll.

κνάφος s. γνάφος

κόλπος 32

κρατέω 1 δ*; κρατήσας τῆς χειρός 6 c*;
 s. also ἀπτομαι and κεράννυμι

κρυπτός: ἐν κρυπτῷ 55 (esp. 55 l)

κρύπτω: ἐκρυψεν v.t. ἐνέκρυψεν 55 k

κτήνη and θηρία 840 a

κύριος and ὁ κύριος 26 e-f, 27 h

Λέγω: ἔλεγε "meant" or "said"
 837 (iii) a, 874 f

λέντιον 17 m-n*

λίμαι 960

λόγος, ὁ: ἀπὸ συγῆς προελθών 55 h;
 τομεύς 28 n, t, u

λούομαι 27 w

λυχνία, λύχνος 28 e foll.

Μάγος: "magician," in bad sense
 17 a foll.

μαθηταί, parallels to 17 g-h*

μαρτυρέω 26 h

μαρτυρία 26 i foll.

μαρτύριον 28 a; and συνταγή 3 a*

μάρτυς 26 i foll.

μέγας: μεγά (i.e. μέγαν) perh. read as
 μέγα 833; μεγάλη πόλις, how applied
 942* (ii) δ

μέν: ἐδώκαμεν or ἔδωκα μέν 802

μέσος: ἀνὰ μέσον 942* (i) e, 28 j, k; ἐν

μέσῳ 942* (i) e, 28 i-k

μετανοέω, -νοια 800 c-d

μονώτατος ambig. 17 c*

Νεφέλη 30 a

Ὁ, ἡ, τό: ins. and om. with ἄνθρωπος
 43 c; with κύριος 26 e, f, 27 h, with
 νεφέλη 30; υἱὸς ἀνθρώπου, υἱὸς τοῦ
 ἀνθρώπου, and ὁ υἱὸς τοῦ ἀνθρώπου
 24 δ, 38, 45 δ; υἱὸς θεοῦ, υἱὸς τοῦ
 θεοῦ, and ὁ υἱὸς τοῦ θεοῦ 20 a-b; s.
 also 942* (xix)-(xx), 984

ὀγδοός 942* (i) l

ὀγδοός 942* (i) f, k

οἶδα rendered "vidi" 824* (i) c

οἰκτεῖρω 840*

ὅμοιος: parall. to κατὰ 26 a; foll. by
 accus. 26 a

ὁμοίωμα ἀνθρώπου, ὁμ. ὡς εἶδος ἀνθρ. &c.
 7 c

ὀνειδίζω: ὀνειδίσας in D 923 c

ὄνομα: ἐπίσημον δ. 942* (i) l foll.

ὀνόματα ? meaning "persons" 942*
 (viii) a foll.

ὄρου γνάθος 873

ὄντως ? corr. of ὁ ὡς 825

ὀράω: ὁ ὁρῶν 987; "Israel" interpr. as
 ὁρῶν θεόν 15f; passive of 997 a,
 comp. 3 f-j*

ὀρφανός: in Epict. and Jn 805 a

ὀστᾶ 824* (i) δ, d

οὐδεῖ="on the ground" 837 (iii) d

ὄψις 28 w

Ξηραίνω, καίω, and ἀποκαίω 876-7

Παιδεύω: for τροποφορέω 4 d

παιδίον 49 a; and τεκνίον 978

παῖς "servant" 54f; supplanted by
 υἱός 54f; ambig. 24f

παντοκράτωρ 27 δ, f-m

παρά as abbreviation 942* (viii) c

παραδίδωμι 828, 23 e

παρακαλέω 839 δ

παράκειμαι 942* (viii) c

παρμένω 997 a, 27 t

παρθένια Μαρίας 55 h

παρθένος: ἐκ (or ἀπὸ) παρθένου γεννητός

880 a; παρθένου appl. to men (Rev.

xiv. 4) 942* (xv) δ-f

παρίστημι: εἰς παρεστηκώς, εἰς [τις] τῶν

παρεστηκότων 17 j*

πεδῖον "field" 840 a

περί: οἱ περὶ, parallels to 17 g-h*

περιπατέω 28 f-g

Πέτρος, parallels to 17 g-h*; οἱ περὶ

τὸν Π. 17 g-h*

πιστός 26 n

πλανᾶω: ἀπολέσας parall. to πλανηθῆ
 864

πλήρης: vernacular use of 44 δ

πληροφορέω 980-2

πληρῶς 806, comp. 982

Πνεῦμα, τό, used absolutely 29 δ, comp.
 824* (i) δ

πνεῦμα "wind," "spirit," "breath"

30 a; v.t. φάντασμα 824* (i) δ

ποδήρης 28 l-n

Black Arabics refer to paragraphs [2]800-[2]997, ordinary Arabics to the sections of 2998, or, if starred, to the sections of 2999. For example, 872=2872, 16=2998 (xvi), 16*=2999 (xvi).

πομαίνω : an error in LXX 942* (xiv)
 πολιαί 28 o
 πόλις : μεγάλη π. how appl. 942* (ii) b
 πολίτης 20 e
 πράγματα "facts" 980, 984 b
 πράκτωρ 14 a*
 πρεσβύτερος s. below
 πρεσβύτερος and πρεσβύτερος 954-5; and
 γέρων 955
 προάγω 4*
 προβάλλω ? "put forth leaves" 874
 προσεγγίζω and ἄπτομαι (q. vid.) 1 a*
 προσέρχομαι 6* (esp. 6 b-d*)
 προσεύχομαι : with εἰς 942* (xxiv) b
 προσκαλέω : προσκέκληται and ἐπικέκλη-
 ται 3 g*
 προσπίπτω and ἄπτομαι 2 a-b*
 προσπορεύομαι and ἄπτομαι (q. vid.) 1 a*
 προστίθημι and ἐπιτίθημι 942* (xix) a
 πρόσωπον : not used by Jn 28 w
 προφθάνω 5*, 7*, 13*
 πτερύγιον "pinnae (of temple)," "wing
 (of army)" 837 (iii),
 πτώμα 942* (xxii) b
 πύρ 819, 7 d; and ἀνήρ 7 c
 πύρως 948

Ῥομφαία 28 s foll.

Σαβαχθαὲλ 923 c
 σαβαώθ 27 b
 σιγή : ὁ λόγος ἀπὸ σιγῆς προελθὼν 55 h
 σίκλος 7 c*
 Σίμων : parallels to 17 g-h*
 σινδών 17 b* foll.
 σκάνδαλον 15 b*

σκηνώ 28 g
 στατήρ 7 c* foll.
 στηρίζω "comfort with food" 9 a*
 συμπαραμένω (LXX)=Heb. "fear" 27 i
 συναλίζομαι and συναλίζομαι 892-5
 συναντάω 3*
 συναλίζομαι s. συναλίζομαι
 συνταγή and μαρτύριον 3 a*
 συντάσσω, -ομαι 3 a-b*
 σφάζω : ὡς ἐσφαγμένον, -ην 942* (i) j
 σφραγίς and χάραγμα 942* (i) h

Τάσσω : ταξάμενοι ἡμέραν 3 a*
 Τ(ε)ιάν¹ : Irenæus on 942* (i) m
 τεκνίον 805 a; and παιδίον 978
 τέλειος 44
 τελέω : τετέλεσται 923 d
 τιθηνίζόμενον 49 a
 τομεὺς λόγος 28 n, l, u
 τριμερής 55 k
 τροποφορέω v.r. τροφοφορέω 4 d, 45;
 παιδεύω for 4 d
 τροφοφορέω s. τροποφορέω

Ἰδρωτικός 961 (i) c
 ὕδωρ : ὕδατα πολλά 28 r
 υἱός² : supplanting παῖς 54 f; ὁ ἀνθρω-
 που, ὁ θεοῦ &c. ambig. 20, 24 b; ὁ
 ἀνθρ., ὁ τοῦ ἀνθρ. and ὁ ὁ τοῦ ἀνθρ.
 38, 45 b; ὁ θεοῦ, ὁ τοῦ θεοῦ and ὁ ὁ
 τοῦ θεοῦ 20 a-b; ὁ γεροντίας, ὁ
 πδλεως &c. 20 d
 ὑμνέω 902 foll.
 ὑπαντάω 3* (esp. 3 c* foll.), 4*
 ὑπηρέτης 983-4, 14 a*, 17 i*
 ὑπό, ὑποκάτω, and ὑποπόδιον 22 b-c

¹ Comp. Plato 701 c (Legg. iii. 16) τὴν λεγομένην παλαιὰν Τιτανικὴν φύσιν as the last and worst of the stages of evil in human nature.

² Τῖος in Mt. xxi. 5 "son of an ass (ὕποφυλον)" (from Zech. ix. 9 LXX πῶλον νέον) may help to explain Lk. xiv. 5 τίνος ὑμῶν υἱὸς (N, a, b ὄνος, D πρόβατον) ἢ βοῦς (Syr. Burk. "son or ox or ass," but SS "ox or ass"). In the latter, "son" may have arisen from "whose foal?" lit. "whose son of an ass?" taken by some as "whose son or ass?" Misspelling may have facilitated corruption. Τῖος, besides being regularly abbreviated as vs, is spelt vos in Oxy. Pap. ii. 211 l. 50 (1st or 2nd cent.); οἰεῖν in Fayûm 113 l. 2, 114 l. 2 (A.D. 100); veios freq. in a census, Berl. Urk. 392 (A.D. 207-8) and ib. 948 l. 16. Ps. xvii. 4 (R.V.) "they are satisfied with children (τέλων, v.r. τέων and τέων)"—where the meaning is disputed, and Origen gives two explanations, (1) fed on their "children" (Lev. xxvi. 29), (2) fed on "abomination" (lit. "swine's flesh")—has little bearing on Lk. xiv. 5, though a connexion between the two has been suggested. It should be added that the Aramaic for "young ass" is derived (Levy Ch. ii. 211 b) from Heb. "suckling," לוּלֵךְ, and that very similar forms in Syriac (Thes. Syr. 2833) mean both "puer" and "pullus."

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ὑποδύτης 17 *n**
 ὑποκάτω, *s.* ὑπὸ
 ὑποπόδιον, ὑπό, and ὑποκάτω 22 *b-c*
 Φαίνομαι 3 *i**; ἐφάνη ὁ θεός 3 *j**; φ. and
 ἀνατέλλω 27 *t*
 φαντασία: κατὰ φ. 980, 984 *b*
 φάντασμα 824* (*i*) *b, d*; *v.l.* πνεῦμα
 824* (*i*) *b*
 φέρω and βαστάζω 930-1; φέρων (*Heb.*
i. 3) 27 *g*

φθάνω 6 *a**, 6 *e**

Χαλκολίβανον 28 *g*
 χάραγμα and σφραγίς 942* (*i*) *h*
 χάρις 840*; in *Lk.* and *Jn* 840* *g*
 χεῖρ: ἐπὶ χεῖρα = "by the side of"
 961 (*i*) *d*; ἐκτείνω χεῖρα(s) 926 foll.
 χωρέω 974

*Ω: τὸ Ἄλφα κ. τὸ Ω 27 *a* foll.

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